Culturally Responsive Child and Family Support Services for Newcomers: A Saskatoon Case Study

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Abstract

This study was designed to develop an understanding of culturally responsive child and family support services from the perspective of mid-level leaders of community service organizations during a time of transition when Saskatoon is experiencing a higher than usual influx of Newcomers. Its ultimate goal is to help bridge the current gap in services by contributing to an understanding of the core challenges, existing strategies, and best practices and by providing recommendations for future pathways towards culturally inclusive and responsive support service delivery for all of Saskatoon's children and families.

Eight participants from the settlement services, education, community social services, and advocacy sectors were interviewed to obtain their perspectives on what has been achieved and what further improvements are needed in providing inclusive, culturally responsive services to support Newcomer family members in Saskatoon, Saskatchewan, Canada, with the transition and integration process. Participants demonstrated a significant degree of awareness about Newcomer needs but also confirmed the importance of further community capacity building. Working within the framework of Saskatoon as a learning community undergoing community development, participants recommended capacity building in five key areas: expanding community awareness and responsiveness, leadership development, educational preparedness, relevant resource development, and consistent policies and procedures. The study provides a blueprint for Saskatoon's future development as a multicultural community and has potential to serve as a model for other communities responding to rapid demographic changes and increased diversity.

Acknowledgements

As an immigrant with over 10 years of experience in the settlement service provider sector, I have both personal and professional insight into Newcomer families and the many issues related to cultural diversity. This research study provided me with an extensive personal learning opportunity as it expanded my knowledge about both the challenges and the opportunities in providing culturally responsive family services in Saskatoon. From the time that I started this research, there have been many efforts by the community to expand its vision and practice regarding culturally responsive service delivery. The arrival of Syrian refugees was a great example of the genuine effort on the part of various members of the Saskatoon community to welcome Newcomers and support their needs. From this perspective, I have seen that education is at the core of all aspects of community development.

I would like to extend my sincere thanks to those who have helped me produce this dissertation. I am deeply grateful to my supervisor Dr. Michael Cottrell, my committee members Dr. Judy White, Dr. Joseph Garcea, and Dr. Paul Orlowski, whose guidance, suggestions, and support made it possible to complete this dissertation. I would also like to present my special thanks to Susan Stewart and Penny McKinlay for their kind support, valuable feedback, and advice.

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Chapter 1: Introduction

This study was designed to develop an understanding of culturally responsive child and family support services from the perspective of mid-level leaders of community service organizations during a time of transition when Saskatoon is experiencing a higher than usual influx of Newcomers. This study treats the increase in cross-cultural interactions in today's society as an important issue that has serious impacts on health and resilience at all social levels, including family and community. Focusing on Saskatoon, Saskatchewan, Canada, the study concerns the sudden and significant growth in the number of immigrants and refugees resettling in the city and province in recent years. This growth and the associated resettlement processes bring new challenges that affect the host community as well as the Newcomer families themselves. The research aims to explore the perspectives of mid-level leaders within Saskatoon-based organizations from the settlement services, education, community social services, and advocacy sectors on the challenges associated with these sudden changes as they relate to Newcomer child and family well-being. It explores different ways of understanding the meaning of community and community responsiveness from the perspectives of community leaders providing child and family support services as they inform culturally responsive program development and delivery while taking into consideration the nature of the local environment and its unique historical and cultural background. Explanations for the terminology used throughout the study can be found in Appendix A.

This chapter describes the recent sudden demographic growth and accentuation of diversity globally, provincially, and locally taking into consideration its impact at political, social, material, and economic levels. It then provides an overview of the Newcomer support services currently provided in Saskatoon, the impact of culture shock on Newcomers and their

host community, the external and internal challenges to Newcomer integration, community-wide diversity challenges, and recent positive community development initiatives. It goes on to introduce the focus and direction of the research project, the research objectives and questions, and the researcher's background. The chapter concludes with an overview of the dissertation.

Research Purpose and Focus

Limited research is available to assist in understanding and addressing the need for increased cross-cultural competency within child and family services in a small community faced with a sudden demographic change leading to significantly increased cultural diversity. What little is known about the dynamics of these kinds of interactions between Newcomer families and locally available child and family services pertains to the set of social factors found in large urban contexts with long-established immigrant populations, such as Toronto or Vancouver. Very limited research exists in this area in the Prairie context where the swell of immigration is both more recent and more sudden. This research aims to help bridge the existing gap by contributing to an understanding of these dynamics in a context in which broad cultural diversity has been an unfamiliar factor until recent years.

My research studies the challenges associated with these sudden changes through a qualitative exploration of the perspectives of mid-level community leadership within human services agencies regarding culturally responsive child and family support services for Newcomer families within the parameters of a learning community. These leaders set the tone and direct various aspects of community services, and their role in overall decision-making related to programming design and implementation is crucial. I interviewed eight participants: two Newcomer child and family support service providers, two community child and family support service providers, two school-related child and family support service providers, and two

child and family advocacy service providers. In their mid-level leadership role, all eight participants have a significant impact on the health and well-being of community members when it comes to services for children and families. Their informed feedback provides a better understanding of what has been done within the area of need, the existing gaps and challenges, and possible future strategies, from the community leaders' perspectives, to support the integration of newly arrived families into the community of Saskatoon.

Research Objectives

This research project was designed to study the challenges associated with a sudden change of demographics and diversity in Saskatoon through a qualitative exploration of mid-level community leaders' perspectives on culturally responsive child and family support services for Newcomer families within the parameters of a learning community. The ultimate goal was to help bridge the current gap in services by contributing to an understanding of the core challenges, existing strategies, and best practices and by providing recommendations for future pathways and strategic goals for culturally inclusive and responsive support service delivery for all of Saskatoon's children and families.

Research Questions

As a qualitative research study, this project was directed at determining the why and how of the research topic (Cresswell, 2013). It was guided by the following primary research question: **How do mid-level leaders of Saskatoon's community service provider organizations perceive the importance of cross-cultural responsiveness in supporting the cultural integration of Newcomer families?** The participants were selected from various sectors providing child and family support to Newcomer children and their families and were asked to consider the following three areas:

1. **Contextual Perspective:** The current state of cultural responsiveness in community service delivery (or its absence): What do you perceive as your mediating and educational role and the best means of developing culturally responsive service delivery in Saskatoon's increasingly multicultural community?
2. **Current Development:** Current support strategies, tools, and resources for culturally responsive child and family service delivery (A – existing needs assessment process and procedures; B – available supports, tools, and resources): What are the successes and challenges in the current development of culturally responsive service delivery that support the healthy transition of Newcomer children and families in their process of settlement and integration into the local community?
3. **Future Strategies:** Future strategies for developing cross-cultural responsiveness/ integration: What further strategies involving cultural responsiveness might support the healthy integration of Newcomer families into the local community?

A series of secondary interview questions was also developed as indicated in Appendix B.

Personal and Professional Background of the Researcher

Morse (2006) stressed the importance of posing ethical questions regarding evidence such as how it is obtained, how it is constructed, what it means, and how it is represented. It is important to consider how closely – and it could be too closely – a researcher's personal and professional experience relates to the subject and context of the research. Similarly, a Newcomer service provider must take into consideration the various viewpoints, both personal and professional, that come to bear on the nature and design of a service to be provided. I believe an overview of my personal and professional background will give an understanding of the interpretive community to which I belong and in which I conducted my research.

As our learning environment shapes our identity, my personal experience has had an undeniable impact on shaping who I am and what my interests are. With a diverse cultural background gained by living and studying in a variety of landscapes in Russia, Germany, Iran, Turkey, and Canada, I have experienced both the tensions and connections of adaptation and integration in dealing with different languages, communities, and cultures. I can therefore empathize with the desire to be included and belong when I am working with Newcomer youth and families in their resettlement process. These diverse experiences have influenced many of my ideas on learning and value systems and might also explain my deep appreciation for a supportive sense of community.

As a young person dealing with the challenge of adapting to changes that occurred often as a result of my family's frequent resettlement, I sought other resources for connecting and communicating with my environment. Through learning and valuing different traditions of rules, symbols, and structures in various languages as mediations for understanding and being understood, I found myself attracted to art and music. Visual arts and music became an important part of my life, an alternative way to affirm my presence, an alternative voice: a way that was free from anxiety about correct grammar and accent. Exploring arts and music allowed me to feel that I was correct and accepted in more than one way and more than one context. I found the experience of viewing/observing and representing both liberating and expressive. The exciting world of the arts gave me the freedom to interpret experience in my own way as I presented my interpretation and listened to that of others.

My visual arts practice has also given me an enhanced awareness of different forms of cultural expression, whether based on verbal and body language, visual styles, clothing, textiles, or food. It has sharpened my perception of nuance and shades of difference and heightened my

ability to analyze the differences and interpret their meaningfulness. This kind of awareness can be applied to dealing not only with Newcomers from countries of which I have no direct knowledge but also with the local host community and its representatives who sometimes view me as other.

Years later, simultaneously with my studies at the University of Saskatchewan, I started working at the Saskatoon Open Door Society (Saskatoon Open Door Society, 2018). This is a not-for-profit organization funded mostly by various levels of government such as Citizenship and Immigration Canada (CIC) that facilitates the settlement process of Newcomers from various cultural backgrounds to our city and country. As Manager of Settlement and Family Support Programs for the largest settlement service provider in the province, I have over 10 years of extensive and diversified experience in community education activities, including program development and planning, management and evaluation, and human and financial resources management. I have been involved in needs assessment, design, implementation, and evaluation of over 40 programs and activities for immigrants and refugees. This process has supplemented my personal experience, providing me with an opportunity to expand my knowledge and understanding of the immigration and related sectors in Saskatchewan. This has exposed me daily to shortcomings in the Newcomer family support system and alerted me to the need for research to develop better, evidence-based approaches and solutions. The experience has also connected me with the research participants, as part of my role was to be in ongoing contact and dialogue, and in some cases partnership, with mainstream child and family support service providers in the community.

In March 2010, I had the good fortune to be one of five individuals selected for an educational program in collaboration with Citizenship and Immigration Canada (CIC) and the

International Organization for Migration (IOM). We travelled to Nepal to visit seven refugee camps and sat in on sessions of Canadian Orientation Abroad (COA) in order to review and make suggestions for improving the educational materials provided to candidates for refugee status in Canada. A large proportion of these materials were audiovisual to compensate for lack of knowledge of the language. The trip provided me with an exceptional opportunity to observe and examine firsthand the life experience of an ethnic community whose members had been waiting in a refugee camp for over 17 years to come to Canada. I was amazed at the level of resiliency and the capacity for problem-solving in the refugee camps, given the limited resources available and the complexity of delivery. I also became familiar with the layers of cultural practices and developed an appreciation for the internal diversity of race and religion in Nepal and the level of respect for differences and cultural responsiveness they developed systemically within their own internal cultural ecology.

Overview of the Dissertation

The following chapters provide results and analysis of the research project. Chapter Two provides background information on the global economics and imperatives that have led to increased migration along with its impact both nationally and provincially. Chapter Three provides an analytical framework and literature review, touching upon the nature of community, the process of community development in a changing, culturally diverse environment, capacity building as part of a learning community, and the role of leadership in facilitating community development in a learning culture. The fourth chapter, Methodological Processes and Complexities, outlines the design process, including the choice of a qualitative, interview-based approach, participant selection criteria and thematic analysis, and concludes with a consideration of some of the limitations, delimitations, and methodological complexities of the research

process. Chapter 5, Presentation of Data, provides profiles of the research participants and a summary of the collected data organized thematically. Chapter 6, Analysis and Discussion, contains a summary of the research results and presentation of the findings as they relate to capacity building. The final chapter provides a picture of what the future may hold based on the participants' recommendations as well as possible future avenues of research.

Chapter 2: Background

The sudden change in Saskatoon's demographics and diversity can best be understood within the context of global economics and changing demographics. The sudden change has led to culture shock on the part of both host and Newcomer communities and has resulted in external and internal challenges to integration.

Global Economics and North-South Migration

Across Canada and around the world, communities are under increasing pressure to respond to a need for large amounts of cheap, qualified and unqualified labour due to 1) an increased accumulation capacity brought about by the transfer of resources and surpluses from underdeveloped countries, and 2) processes of demographic transition and an aging population. Statistics Canada reported that "About two-thirds of Canada's population growth from 2011 to 2016 was the result of migratory increase (the difference between the number of immigrants and emigrants)" and this factor is expected to be increasingly important in the coming years due to low fertility and an aging population (Statistics Canada, 2017, February 8). This labour market economic imperative has led to globalization, the "widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life" (Held, McGrew, Goldblatt, & Perraton, 1999, p. 2), with increased economic interconnectedness and restructuring.

A neoliberal focus on free-market capitalism has led to "a rapid increase in cross-border movement of goods, services, technology, capital and increased interdependence of national economies (Joshi, 2009, as cited in Khyade, 2018, p. 83), and the emergence of a global marketplace. Globalization of production has relied on sourcing goods and services from around the globe to benefit from differences in cost and quality (Riley & Kennedy, 2005). Migration

and movement of people to supply the necessary workforce where and when it is required is a key element of globalization (International Monetary Fund, 2000; Riley & Kennedy, 2005; Stiglitz, 2006) and has resulted in considerable social and cultural dislocation. Canada's Temporary Foreign Worker Program has enabled "employers to hire foreign nationals to fill temporary labour and skill shortages" (Government of Canada, 2015, para. 1). While the majority of temporary foreign workers only remain in the country for a short period of time, more recent changes to the program have resulted in workers staying in the country for longer periods of time, with the "majority of those who stayed over the long term obtained permanent resident status" (Prokopenko & Hou, 2018, para. 5). This has provided an opportunity for new immigrants to "contribute to community renewal by bringing their energy and ideas to their new home communities, help to address labour force shortages, and stimulate economic investment" (Government of Saskatchewan, n.d.-b, p. 3).

Neoliberal governments maintain that support for private enterprise will benefit all citizens through a trickle-down effect. However, research into the impact of neoliberalism on care workers and their clients in the United States and South Africa (Abramovitz & Zelnick, 2010) demonstrated that "neoliberalism reduced the effectiveness of health and human services, increased workplace stress, and undercut the well-being of both the health and human service workforce and the people and communities they served" (p. 100). Cutbacks in health and human services have led to stress and health problems for caregivers, making it more difficult for them to serve their clients (Abramovitz & Zelnick, 2010, p. 111).

National Context

As a large country with a sparse population, Canada has, since its early days, relied on immigrants to work its rich natural resources, such as oil, lumber, and minerals (Wallace, 2002). Chinese migrants played an essential role in building the Canadian Pacific Railway and the federal government ran a promotional campaign in Europe to attract farmers (Scotton, 2006). Canada has continued to encourage immigration for economic reasons and research indicates Newcomers support labour market stability and expand domestic markets, thereby creating employment (Sevunts, 2017). A 2017 report by the National Bank of Canada noted that "63% of immigrants admitted annually to permanent residence in Canada are ready to join the labour force," compared to 13% in the United States and 4% in Germany (Marion, 2017).

According to Hugo O'Doherty and Eman Katem (2017), immigrants and permanent residents make up 21.9% of the Canadian population and could represent up to 30% of the population by 2036. The number of new immigrants settling in the Prairie provinces has been growing as the provinces have taken advantage of the provincial nominee programs (Grenier, 2017). Unlike many Western nations, immigration has continued to receive widespread public and political support in Canada (Adams, 2007; Hollifield, Martin, & Orrenius, 2014). Green and Worswick (2017, p. 1) noted that Canada

> has been defined by the interactions of immigrants with the indigenous people who were here before them, by the effect of immigration in permitting the exploitation of our vast natural resources, by the impact of educated immigration on defining and building our human capital stock, and by its implications for turning Canada into an increasingly ethnically diverse society. With such a profound influence on our society and our economy, the salient question in this

> policy area must surely be, what set of immigration policies would be most helpful in making Canada a more just society?

Green and Worswick pointed out that the Canadian government has shaped immigration policies to meet current economic needs. Policy changes in the 1960s encouraged the selection of skilled, educated immigrants. The focus on long-term economic goals shifted in 2004 with a rising demand for labour to fill short-term gaps (Green & Worswick, 2017, p. 5). The introduction of the Provincial Nominee (PN) programs in 1994 allowed provinces to have a greater say in selecting immigrants. These programs "tend to emphasize perceived shortages in local businesses and, for that reason, the PN programme as typically used is another element of the shift toward greater emphasis on shorter term job placement over longer term skills assessment" (Green & Worswick, 2017, pp. 6 & 7).

Provincial Context

Traditionally known as the bread basket of Canada, the province of Saskatchewan is home to fertile farmlands, large deposits of minerals such as oil, natural gas, potash, uranium, and even diamonds, with a historic focus on natural resource extraction. A relatively sparse population is spread over an enormous landmass and has traditionally been composed of two groups: the original Indigenous population and descendants of settlers or pioneers. 16.3% of the population claimed Aboriginal status in 2016 (Saskatchewan Bureau of Statistics, n.d.-a) and until very recently these descendants of the original Indigenous inhabitants were the youngest and fastest-growing demographic group in the province (Peters & Lafond, 2013). The remainder of the population is descended predominantly from northern, central, and eastern European immigrants who settled the Canadian prairies in the late 19th and early 20th centuries. 11.65% of Saskatchewan's census population in 2016 were immigrants and non-permanent residents

with the number of immigrants more than doubling between 2006 and 2016 (Saskatchewan Bureau of Statistics, n.d.-b).

Saskatchewan's population declined sharply from 1986 to 2006 but then rose from 2006 to 2016 (Saskatchewan Bureau of Statistics, n.d.-c). A further 62,700 jobs were created between 2007 and 2017, representing a 12.4% increase compared to the national rate of 9.8% (Government of Saskatchewan, 2018). With the entire province moving towards more specialized forms of production, the economy experienced a rapid shift from dependence on primary production exports to a more diversified economy that includes manufacturing, technology, mining, and service industries. In conjunction with a growing economy, Saskatchewan experienced an unprecedented labour market need due to an aging population, declining birthrates, an increase in the number of retirements with fewer young people to fill job vacancies, and shortages of specific skills. In addition to a labour market need, a declining population in a capitalist economic system decreases the number of consumers and the amount of consumption, leading to further job loss and reduced investment in the provincial economy.

The Saskatchewan Immigrant Nominee Program (SINP), a provincial immigration measure to support the retention and growth of population and encourage economic development in the province through labour mobility and investment (Garcea, 2008) played a key role in Saskatchewan's population and economic revival by targeting potential immigrants with the skills and experience in high-demand occupations. Stated goals of the policy were to "enhance global perspectives; increase diversity, vitality and growth; expand knowledge and innovation; increase business investment and opportunities; and promote a strong labour force" (Government of Saskatchewan, 2014). Partly due to these policy incentives, the number of immigrants coming to Saskatchewan from outside the country, as well as migrants from other parts of Canada,

increased dramatically. This acted as both a cause and a consequence of an unprecedented regional economic resource and construction boom triggered by the adoption of neoliberal policies at the provincial and municipal levels (Falihi & Cottrell, 2015; Orlowski, 2015). The Saskatchewan Immigrant Nominee Program was initiated under an NDP government and maintained by the Saskatchewan Party when it came into power provincially in 2007. The transition had limited impact on the flow of immigrants to the province as most of the Newcomer settlement support services were funded and maintained federally. There was, however, a greater emphasis on promoting and supporting the immigration of investors and entrepreneurs as a source of capital and wealth production in the Province. There has been concern that the emphasis on economic capital has led to neglect of social capital and community well-being (Orlowski, 2015). This study focuses on the need for community development and capacity building to address the impact of rapid population growth and increases in immigrant population on Saskatoon's population as a whole.

Urban Context: Saskatoon

Saskatoon is Saskatchewan's largest urban center and has benefitted disproportionately from the recent influx of Newcomers and rapid economic growth (Government of Saskatchewan, 2014). The Census Metropolitan Area (CMA) had an estimated population of 323,809 on July 1, 2017, with the highest national population growth of 2.8% in 2016/2017 (Statistics Canada, 2018). Immigrants represented 15.6% of the CMA's total population with a rapid rise between 2011 and 2016 (Statistics Canada, 2018). Of the 2016 immigrant population, 63.4% were from Asia with 27.1% of recent immigrants from the Philippines, 10.5% from Pakistan, 10.4% from India, and 10% from China (Statistics Canada. 2017b). Visible minorities have increased from 11.1% of the population in 2011 to 17.1% in 2016 (Statistics Canada. 2017b).

The increase in Saskatoon's immigrant population was initially masked by a parallel increase in the Indigenous population. Between 2006 and 2016, the number of individuals who self-identified as First Nations, Métis, or Inuit in Canada grew by 42.5%, more than four times the growth rate for the non-Aboriginal population (Statistics Canada, 2017, October 25). Although the growth rate has been slower in Regina and Saskatoon, Aboriginal people in Saskatoon account for 10.9% of the population (Statistics Canada, 2017, October 25). Consequently, urban public policy has been premised largely on this factor, and the limited official discourse on race relations subscribed to vague notions of *cultural responsiveness*. Very little attention was devoted to a broader definition of cultural diversity as visible minorities made up less than 5% of the population. The increase in the number of Newcomers taking up residence in Saskatoon was both dramatic and unexpected.

Saskatoon's Newcomer Support Services

There are a number of settlement service provider organizations in Saskatoon, each with a different but complimentary focus on specialized programming for Newcomer settlement and integration. They provide the following range of programs:

- **Resettlement Assistance Program** – Federally funded short-term, specialized support for Government Assisted Refugees (GAR) providing full initial settlement assistance within the first six weeks of a refugee's arrival. The program includes reception at the airport, document preparation, opening bank accounts, finding housing and schools for children, shopping, public transportation, and other information related to day-to-day life.
- **Needs Assessment, Referral, and Support** – Referrals for all categories of Newcomers to a variety of local programs, some provided by settlement service providers and some by mainstream community agencies (health regions, schools, etc.).

- **Language Training** – Some funded by the federal government, some by the provincial government. The program is supported by two multicultural child care centers in order to provide care for young children when the parents are attending English classes.
- **Employment Support** – A variety of programs (for example, résumé and job search strategies) to help Newcomer adults and youth find employment. Various initiatives, such as job fairs, attempt to create links between Newcomers' skills and potential employers.
- **Family and Youth Support Programs** – Group sessions, one-on-one counselling, and home visits to provide education and emotional support for both men and women. These include parenting and nutrition programs and youth programming. The educational programs are designed to provide information and support the Newcomers' cultural transition by providing information about their rights and responsibilities in their new home country. Youth support programs have been expanded in recent years. A variety of educational sessions as well as sports and recreational activities support Newcomer youth as they adjust to their new home country. This includes some collaborative programming, such as Settlement Support Workers in Schools (SSWIS), a school-based partnership program linking and providing integration and transitional support to Newcomer parents, school staff, and Newcomer youth and children. The program aims to connect newly arrived families with resources in the school and community and is designed to promote positive, open communication between family, school, and community. All the programs have limited capacity. While most of them are open to all categories of Newcomers, priority is given to refugees.
- **Community Connection and Support Services** – Programming to support and maintain connections between Newcomers and community services. Recent community connection initiatives have included cross-cultural education about Canadian and First Nations' history

as well as programs to connect Newcomers and host community members. The programs are designed to act as a bridge and transition to assist Newcomers in connecting with mainstream services and professionals within the first three years of their arrival.

It is important to note that almost all the programs provided by settlement service providers are designed to support Newcomers with their integration into a new community. There is very limited funding and programming to assist host community members in understanding the need, purpose, and goals of immigration. While mainstream service providers are expected to provide relevant and effective services to Newcomer family members, there is a lack of educational support and services to assist the mainstream providers as they adapt to meeting the needs of a culturally diverse population.

Impact of Culture Shock on Newcomers and Host Community

Saskatoon's sudden increase in cultural diversity was unexpected and both local residents and Newcomers have experienced the impact of culture shock, defined as "a sense of confusion and uncertainty sometimes with feelings of anxiety that may affect people exposed to an alien culture or environment without adequate preparation" (Merriam-Webster, 2018). Paul Pedersen (1995, p. 356) described culture shock as "…an individual's encounter with a foreign environment in terms of the discordance in identity that occurs in negotiating between familiar and unfamiliar beliefs and practices." Lacking both understanding and control of their new environment, Newcomers experience a wide range of emotional and psychological responses. Pedersen (1995) identified five stages of cultural shock:

1. **The Honeymoon** – a positive experience; the individual is curious, anticipates exciting new experiences, and has an idealized view of the host culture;

2. **Disintegration** – confusion and frustration leads to irritability and hostility; the individual feels that what is different is inferior;
3. **Re-integration** – gradual adjustment as the individual becomes accustomed and finds ways to relate to the new culture;
4. **Autonomy** – adaptation to biculturalism leads to a new sense of belonging and sensitivity to the host culture; and
5. **Interdependence** – a return to the individual's home country leads to reverse culture shock and can be more difficult to deal with than the original culture shock.

While culture shock is experienced most strongly by Newcomers, members of the host community also experience some of these stages due to changes in their environment. The lack of built-in strategies to support Newcomer integration leads to confusion and disempowerment for both the host community and Newcomers. Increased frustration among Newcomers, exhibited through depression, anger, and other negative responses, may have a negative impact on the community as a whole. It has been my experience that ease of adjustment not only maximizes the immigrants' stability, allowing them to plant roots in Saskatoon, it may also have a positive impact on the Newcomers' economic contribution, which seems to be the underlying goal of increased immigration. This has been indirectly confirmed by the local and federal governments' willingness to provide financial support for programming related to integration and community connection.

External and Internal Challenges to Newcomer Integration

As a result of dislocation and culture shock, Newcomers to Saskatoon experience great changes and face daunting challenges in their entry to the community. Garcea (2006) has described settlement and integration as two closely related and even interrelated processes

experienced by Newcomers. He defined settlement as the process experienced by Newcomers mainly during the first few months after arrival when they focus on meeting basic needs such as affordable housing, an adequate affordable food supply, furniture, household items, and a means of transportation (Garcea, 2013). Integration is defined as a complex process by which Newcomers to any given community "become involved or engaged in various activities in the local economic, social and civic system" (Garcea 2013, p. 10). The challenges of settlement and integration are both external and internal, and are often poorly recognized by professionals and public alike.

External challenges to Newcomer integration.

Validation of credentials. Aside from approximately 300 refugees who are taken in each year, all other Newcomers to Saskatoon gain entry through independent or family class eligibility and belong to various categories of skilled workers, professionals, investors, etc. (Citizenship & Immigration Canada, 2014). Newcomers, apart from refugees, are screened for their financial capacity, health, and education and approved by the government before their arrival. However, the eligibility points they received in order to immigrate to Canada cease to count after their arrival, and they are required to submit to skill testing to validate their credentials. There are often long waiting periods for these tests and for approval of their credentials, which are required before they can apply for appropriate work that matches their qualifications (Government of Canada, n.d.). In the interim, many Newcomers begin working as soon as they can, even if they are underemployed, and may hold multiple part-time jobs in order to make ends meet.

Initial settlement. According to Statistics Canada (2014), the average income for a Newcomer family in 2014 was $23,000 in the first year following arrival in Saskatchewan. For the same year, Statistics Canada reported that the low-income cut-off for a family of two, living

in a community of 100,000 to 490,000 people, was $24,978 before taxes. This means that, on their arrival, Newcomer families in Regina and Saskatoon live in households with an annual income below the poverty line.

Living in poverty, Newcomer families face challenges regarding affordable housing (Okitikpi & Aymer, 2003), food security, and providing other necessities of life. Gaining employment becomes a problem when there are language barriers, and, in many cases, English-language tests and classes have long waiting lists. Receiving health care is also an issue for Newcomers after their arrival as they may require interpretation services that are not built into local health services (Padilla, 2006). More importantly, finding an available family doctor is a serious challenge due to a shortage of health professionals. Rental housing is expensive and is often difficult to secure without a job or references from members of the host community (Hynie, Guruge, & Shakya, 2012).

Gaps in support. Numerous immigrant children and families in large metropolitan centers have become involved with child protection services, and these encounters have not always been positive (Maiter, Stalker, & Alaggia, 2009; Alaggia & Vine, 2013; Humphreys, Atkar, & Baldwin, 1999; Roberts, 2002; Graham, 2007; Maiter, 2009; Barn, 2007). Little has been written specifically about the experiences of immigrant children and families with child protection services in Saskatchewan because this is a relatively new social phenomenon in the province. Anecdotal evidence, including reports from settlement service providers, confirms that many Newcomers feel alienated by agencies, such as local child and family services, and their strategies for problem-solving. Research participants indicated that services have had to recognize that they face serious challenges in meeting the needs of Newcomer families, citing a

lack or limitation of tools at their disposal for addressing complex family issues in a culturally diverse context.

Not-for-profit Newcomer service providers are designed to provide support and settlement guidance and services to newly arrived immigrants. Programs focus on individual and family well-being and consist of a range of activities intended to facilitate the process of integration, dealing in part with local customs and the existing laws governing this society. To support the settlement and integration of Newcomers, a variety of programs have been created in the areas of information, orientation, and community connection. In reality, many of these programs are offered to Newcomer communities in isolation from local communities. This practice perpetuates a separation between locals and *others*, which works counter to creating and supporting a sense of community.

Internal challenges to Newcomer integration. The pre- and post-migration challenges faced by immigrant and refugee families (particularly non-European families), such as language barriers, economic hardships, and employment uncertainties, are well documented. For example, *Family relationships of Afghan, Karen, and Sudanese refugee youth* (Hynie et al., 2012) outlined the cultural shock, discrimination, housing, language and employment barriers, and political uncertainties faced by refugee youth in Toronto. Amado Padilla (2006) reviewed the conditions resulting in bicultural social development among Latino children and adolescents, paying particular attention to the school system and access to health care. Ali Akbar Mahdi (1999) and Hynie et al. (2012) touched upon the changing roles of Newcomer family members as a result of migration and cultural displacement.

What is not so well documented is how families at a micro level are being affected by, and are coping with, these macro-level social pressures and major shifts in socio-cultural

ideologies. Many Newcomer family members successfully complete the settlement process having little contact with social services, family services, or the police thanks to the resilience and complex problem-solving skills they bring with them. However, other Newcomer parents and their children, confronted with a radically different society, struggle to adjust to a new set of family relations, practices, and cultural power dynamics. While the degree and type of challenges varies due to past life experiences and specific socio-cultural and economic background, it has been observed that the migration experience brings a shift in the status quo within the family in terms of both spousal and youth-parent relationships (Boyle & Ali, 2009; Hynie et al., 2012; Lenon, 2000; Mahdi, 1999; Knapp, Quiros, & Muller, 2009; Goh, Herting Wahl, Koch McDonald, Brissett, & Yoon, 2007). It is particularly true of refugee families where the collapse of ordered family relationships can mirror the collapse of the social order, particularly following extended periods in refugee camps (Hynie et al., 2012). Since most of the recent migrants to Saskatchewan are from non-European backgrounds, both family identity and power structures may be impacted as there is a greater contrast with their home culture and environment.

Isolation in the ethnic community. Newcomers are not a homogenous group. Having belonged to diverse economic and social categories in their home country, being from the same ethnic group is not necessarily a source of connection and social support in a new environment. Anecdotal evidence from Newcomer and community support service providers indicates that, while ethnic community connections are vital to the Newcomers' quality of life, an over-reliance on such connections, to the exclusion of associations beyond the ethnic divide, can result in a limited and disempowered life experience for Newcomer parents, impeding integration and exacerbating social isolation.

Gender differences. The spousal relationship may be affected as women from traditional societies become more educated and play a greater role in the labour market in contexts like Saskatoon (Mahdi, 1999). In some cases, the women gain leverage, independence (Knapp et al., 2009), and empowerment (Boyle & Ali, 2009) in addition to increased responsibility and self-esteem, more parental authority, autonomy, and help with household chores (Mahdi, 1999). However, in families with young children, mothers may withdraw and limit their domain to the home and to taking care of children. In many cases, this constraint eventually leads to anger and to women claiming their individual rights as a way to get relief. While women's rights seem to be expanded and Western society endorses their increased participation in public affairs, men lose power and authority in this domain. Men occasionally feel great anger when their traditional roles and their image and status as the family's authority figure become diminished and in many cases this leads to depression or domestic violence (Lenon, 2000). This results in threatened masculinity (Boyle & Ali, 2009), feelings of depression, alienation, or low self-esteem, disempowerment, and an identity crisis (Renzaho et al., 2010). Knapp et al. (2009) noted that shifting gender roles are generational: daughters receive more freedom and power, while sons learn that women are more powerful.

The power shifts within the family have an impact on spousal relationships in terms of identity and mental health issues and, by extension, on the stability of the family as a whole. Mahdi (1999) reported an increase in disputes, while Boyle and Ali (2009) noted that role reversal can lead to separation, divorce, and violence. In my role with the Saskatoon Open Door Society, I was witness to many reports from family and settlement service providers suggesting that the spousal relationships of immigrants and refugees are strained and separations/divorces are increasing.

Newcomer youth. Reports from youth programs offered by various community organizations indicate that children and youth are confused by having to cope with the many changes in their environment, extending even to the family's structure and the balance of power among its members. The youth and children in Newcomer families are typically quick to learn the language and adapt to their host community's rules and environment. They become familiar with the rights and responsibilities of their new country, which in many cases are different from those of the communities they have left behind (Goh et al., 2007). As younger members of society, they have a strong drive to belong and feel at home, which is coupled with a greater ability to learn and adapt. According to Newcomer service providers (and confirmed by Hampshire et al., 2008), this ability is not always used in a fair and democratic way by Newcomer youth as they become familiar with their rights sooner and more quickly than their responsibilities.

Newcomer youth may enjoy an increase in power having learned to navigate the language and social systems more quickly than their parents (Deng & Marlowe, 2013). They may take on additional responsibilities in terms of service navigation and language interpretation (Deng & Marlowe, 2013), emotional and financial support (Renzaho, McCabe, & Sainsbury, 2006), and household chores (Hynie et al., 2012). They are able to exploit the diminishment of parental controls due to differing social and cultural norms in Canada, an emphasis on children's rights, and the vacuum created by parental preoccupation with earning money, thereby downgrading both parents' power and authority. Hampshire et al. (2008) noted that role reversal may be more common in refugee families.

In many cases, parents are struggling with financial instability, culture shock, power shifts and imbalances (both internally within the family and externally in establishing their role

in society), identity deconstruction and reconstruction, adaptation processes, and struggles to re-establish. This makes it difficult for them to provide guidance, discipline, and support and their children are consequently left vulnerable to negative social influences, such as involvement in multi-ethnic gangs. These reports are confirmed by Saskatoon's police, social services, and mental health and addiction services as they are the ones dealing with the consequences of the situation (Family Settlement support staff, 2012).

Hynie et al. (2012) showed that role reversal between parents and children can lead to higher levels of psychological distress, rejection of parental authority, and family disagreements. Children and parents both feel embarrassed and the children lose respect for their parents (Deng & Marlowe, 2013). On the other hand, additional responsibility increases youths' sense of self-worth and competency (Orellana, 2001), improves their language skills, cultural knowledge, and cognitive skills (Hynie, et al., 2012), and increases feelings of independence and maturity (McQuillin & Tse, 1995). Increasing cultural gaps between youth and their immigrant parents can cause parent/child conflicts as immigrant youth begin to adopt Canadian values and norms that are different from those of their family's country of origin. For immigrant parents experiencing these power shifts and a loss of status, there is a fear that they will lose control of their children and the right to discipline them as their sons and daughters acculturate to Canadian mainstream values.

Parenting. With financial constraints and an absence of kin networks, Newcomer parents face difficulties in juggling child care and work. Existing academic literature indicates that Newcomer parents, especially women, work atypical hours or shifts, which can result in inadequate child supervision (Wall & José, 2004). This in turn can lead to blaming the mother, which can escalate into domestic violence because the mother is perceived as failing to provide

proper child care (Brown, 2006). It has been established that strong family bonds act as an important buffer against truancy and academic failure, gang involvement, and mental health issues for youth in families (Amato, 2005). However, previously established modes of communication and family structures are lost or altered after migration from home countries, rendering pre-existing parenting strategies no longer viable or relevant in the new social context.

Many Newcomer parents, overwhelmed by the challenge to survive, look on the growing gap between their children and themselves with despair. Parents in non-European Newcomer families tend to be more skeptical of the idea of adapting to the new culture. They try to protect loved ones from the unknown by holding on to their previous cultural framework, staying close to traditional and family beliefs, which they feel are a valuable part of their being and knowing, but their slower rate of learning about the new society drives a wedge between them and their children. After having traveled long distances in search of a more stable existence and a better life for their children, immigrant parents are often devastated by disturbances to their family cohesion and their own inability to fulfill their parental role. Experiencing this entire process can lead parents into further disempowerment and also sets up an inverted power dynamic between parents and children. The difference between the family members' desire to adapt to the new environment and their ability to do so frequently causes a generational gap between parents and children (Family Settlement support staff, 2012, 2014).

The extended family network is integral to raising children in many Newcomer families coming from collectivistic cultures, which emphasize the group's influence and cultural traditions rather than those of the individual. Immigration disrupts the extended family network and can result in role changes between older children and parents as well as extended family and parents (Mahdi, 1999) and power imbalances due to remittances and sponsorships (Suarez-

Orozco, Todorova, & Louie, 2002). Reunification may result in further renegotiation of family parenting roles (Suarez-Orozco et al., 2002).

Community-wide Diversity Challenges

The increase in immigration has had a generally positive impact on the local Saskatoon economy as measured in employment growth and wealth creation. Other indices of diversity, such as a proliferation of ethnic restaurants and more varied cultural performances and entertainment, are also clearly in evidence (Falihi & Cottrell, 2015). Community members' responses to Newcomer efforts to integrate into the community are mostly characterized by good intentions with little concrete knowledge of cross-cultural interactions. Most Saskatoon residents have experienced the recent cultural changes from a distance, and it has been generally positive and non-threatening. However, members of the host community working in human service sectors, such as education, social services, police, justice and health care, tend to have disproportionately more contact with Newcomers, and these encounters often occur in the context of challenges. As noted earlier, multiculturalism is a new phenomenon in Saskatoon and inter-cultural competency, or the capacity to work effectively with people from different cultural backgrounds, was not previously in high demand. This has placed increased pressure on human service professionals, many of whom feel unprepared to respond to the recent influx in Saskatoon's immigrant population.

In many cases local community services, such as family support services and mental health service providers, teachers and school administrators, blame a culture gap for the difficulties they encounter in attempting to provide adequate support to Newcomers. In my work in settlement services over the past 10 years (2006-2017), authorities and professionals, such as police and child protection officers, teachers, and counsellors, have reported feelings of

confusion and uncertainty in their cross-cultural interactions with Newcomers. Due to a lack of preparation and insufficient capacity building – particularly in the area of language and translation – many agencies have struggled to provide services to the Newcomers. Settlement service providers' attempts to connect Newcomers with existing family and community services are often unsuccessful as many of the service providers do not feel they are equipped with the knowledge and experience to respond adequately to the Newcomers' complex needs. Anecdotal evidence shared with the researcher suggests that the lack of tools at their disposal for addressing complex issues in a culturally diverse context is a significant challenge for many of the individuals and agencies in the human services sector.

While the increase in immigration has had a significant positive impact on the province's economy (Parkouda, 2013), challenges associated with longer-term integration of Newcomer families into the community and issues related to the sudden experience of diversity within the community remain unresolved. Current programming focuses on individual and family well-being and consists of a range of activities intended to facilitate the process of integration, including discussion of local customs and existing laws governing this society. However, cross-cultural competency requires engagement of both parties, providing the host community with the opportunity to obtain a broader awareness of the Newcomers' background in order to provide appropriate community support. As discussed later in the paper, this situation is changing. The number of ethnocultural organizations has grown significantly and there have been a variety of community outreach initiatives.

Meaningful diversity education has the potential to build or expand capacity within individuals or groups and improve their quality of life (McConnell, 2002). It supports the learning and development of all community members and has the potential to provide a dynamic

context and process for community visioning. Through this process, the rich traditions and resources of all the people can be brought into play to tackle the significant economic and environmental upheaval experienced by Newcomers and long-term residents, while embracing the lifestyle challenges facing families and communities today. Involving the mid-level leadership in sectors supporting child and family services is particularly important as a healthy family is the foundation of a healthy community. In times of sudden and major cultural and demographic changes in the community, improved knowledge, tools, and resources related to inclusive child and family support have an important role to play in supporting effective, inclusive leadership, a healthy transition, and community social health.

Positive Community Development Initiatives

Saskatchewan. While much remains to be done, much has already been accomplished. A 2013 report commissioned by the City of Saskatoon (Garcea) noted increased organizational capacity to meet the needs of Newcomers as well as substantial support for continuing to build capacity. Although the report identified a need for increased assets and resources, it noted that substantial additional capacity can be achieved through existing mainstream agencies and resources. For example, partnerships between the school divisions in the broader Saskatoon area with settlement support service organizations have expanded support for integration of Newcomer children and their families in the school system.

The 2017 Annual Integration Summit SK, organized by the Saskatchewan Association of Immigrant Settlement Integration Agencies (SAISIA), brought together leaders from various levels and various sectors of the community, including health and mental health, education, housing, social services and child protection, as well as settlement service providers. The conference report indicated continued support for a coordinated approach to culturally

responsive service delivery. Table 2.1 provides a summary of the comments and feedback from the 2017 Summit (Saskatchewan Association of Immigrant Settlement Integration Agencies, 2018).

Table 2.1

Adapted from a Summary of Discussions at the 2017 SAISIA Annual Integration Summit SK

Collaboration, Connection, and Communication: Recurring themes of the Summit, i.e., relationship-building, Local Immigration Partnership (LIP), collective impact, and community engagement

Connections between Privately Sponsored Refugees and Settlement Service Provider Organizations: Need for effective communication between the two systems for enhanced collaboration

Employment Services: Gain a better understanding of business needs and promote Newcomer needs within industry

Vulnerable Populations: Vulnerability needs to be explored further using different lenses

Health: Build a partnership that results in a health care systems map and help build practitioner capacity to better serve Newcomers

Indicators and Data Management: Recurring themes of the Summit, i.e., the need for robust systems of performance indicators

Language Training: Explore an online or hybrid language training system focusing on the needs of rural clients

Mental Health: Build capacity within the settlement sector: knowledge of staff, connections to services, and ability to find partners

Newcomer and Indigenous People Building Relationships: Build relationships by engaging with what is already going on (BRIDGES activities or events) and personalize reconciliation

Public Awareness: Need for Saskatchewan-wide campaign

Small Center Engagement: Need for more opportunities for engagement and sharing best practices

Social Services: Build relationships with the Ministry of Social Services to help clients navigate the system and reduce domestic violence and child apprehensions

Support for Families: Clear path for referrals within and outside of the settlement sector

System Thinking: Recurring theme of the Summit, i.e., thinking beyond individual organizations or communities, how all fit into a whole, and what changes can be made

Francophone Services: Improve connection and transitions

As illustrated in Table 2.1, participants in the 2017 SAISIA Summit recognized the importance of collaboration, connection, and communication with shared recognition of the need to share information, work together, and establish partnerships. They called for capacity building in a wide variety of areas, including a Saskatchewan-wide public awareness campaign, mental health, and social services. A recurring theme of the Summit was the need for systems thinking, moving beyond individual organizations or communities to see how it fits within the big picture in order to identify what changes can be made.

Canada. At a national level, the Federation of Canadian Municipalities' Task Force on Refugee Settlement produced a report titled *Welcoming Communities: A Toolkit for Municipal Governments* (Federation of Canadian Municipalities, 2016) that it released in the fall of 2016 with the hope that it would be useful for future refugee resettlement initiatives. The report profiles initiatives municipalities have undertaken either individually or collectively to support the settlement of Syrian refugees between 2015 and 2016 and should continue to undertake in the future.

Conclusion. Saskatoon has clearly demonstrated its desire to support Newcomer children and families. There is, however, a need to increase capacity in order to provide relevant and inclusive support to Saskatoon's newly arrived families with a different cultural heritage. Recognizing the increased number of Newcomers, this research study reflects on the challenges of Newcomer families and examines the existing support services from the perspectives of mid-level leadership in Saskatoon. This discussion leads to a broader interpretation of community and culturally diverse community development based on the principles of a learning community.

Chapter 3: Analytical Framework

Introduction

As noted in the previous chapter, Saskatoon, a medium-sized city, has experienced a sudden and unexpected change in its population's cultural makeup over a very short period of time. While many research resources addressing changes in cultural makeup have focused on the economic aspects of the change (Government of Saskatchewan, 2018) or its impact in large metropolitan centres, this study contributes to an understanding of the dynamics in a medium-sized city in which broad cultural diversity is an unfamiliar factor. While the implications of immigration and a rapid increase in cultural diversity are broad, this study contributes to the larger topic by focusing on capacity building, community development within a learning community, and the role of leadership with a focus on the perspective of Saskatoon's child and family support service providers. This chapter provides a literature-based analytical framework for the research, starting with a definition of community, the process of community development, and complexity in a culturally diverse community. This is followed by a discussion of community development in a changing environment, the concept of a learning community, and the role of leadership in facilitating community development within the framework of a learning community.

The Nature and Benefits of Community

Definition of community. From time immemorial, humans have lived together in communities. Aristotle emphasized the concept of social instinct which leads humans to connect with others to achieve a better quality of life. He considered humans as social beings who needed to bond with other individuals and gather in a common place for mutual benefit. For Aristotle, community

forms in a common place where "a human being can develop and find his perfection" (Vanier, 2012, p. 167). Aristotle stated,

> A social instinct is implanted in all men by nature, and yet he who founded the state was the greatest of benefactors. For man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all. (Pol. 1253a, 30-32; as cited in Vanier, 2012, p. 168)

In today's world, new communication and transportation technologies have given broader meaning to the term community. Community is not defined by where we live or our relationships but refers to a group of people with similar interests. People can belong to a number of different communities simultaneously: family, education, work, sport, religion, culture, and so on. Everyone has personal communities, communities they are part of and communities they associate with (Gläser, 2001).

The interplay between individuals and community. Interdependent relationships require a sense of connectedness with other people who share feelings of care, empathy, and responsibility across many spheres of life. This sense of purposeful desire to connect with others is expressed by the West African educator Malidoma Patrice Somé (1998) as "an instinct of community" (Wheatley, 2007, p. 45). As a social unit, a community provides many different forms of support to its members. Both Aristotle and Vanier noted the important role community plays in ensuring the well-being of individuals within the community. Aristotle said, "a state... is a community of families and aggregations of families in well-being, for the sake of a perfect and self-sufficing life" (Pol. 1280b30, as cited in Vanier, 2012, p. 168). Similarly, Vanier (2012) claimed that, in order for a human being to develop his humanity, it is essential to keep the community "united and at peace" (p. 169), arguing that politics "is the science that seeks to

organize the city-state and give it the best possible constitution so that it may be well governed" (p. 167). The aim of politics as an organizing science of statecraft "is not just to provide for the material wellbeing of every citizen. It should also help him to develop strength" (p. 168). A government that does not act in this way "risks having citizens stray into conflicts that are dangerous to the city-state" (Vanier, 2012, p. 168). This concept of the ideal state, in which individuals live a "self-sufficing life" (Aristotle, Pol. 1280b30, as cited in Vanier, 2012, p. 168) and "develop strength" (Vanier, 2012, p. 68), has a strong correlation with the positive psychology concept of flourishing, the ability "to live within an optimal range of human functioning, one that connotes goodness, generativity, growth, and resilience" **(**Fredrickson & Losada, 2005, p. 678).

According to Keyes (2001), modern researchers agree that individuals described as flourishing have a combination of high levels of emotional, psychological, and social well-being and evidence from prior research suggests that individuals who experience flourishing can cope better with stress or other negative emotions. Studies (Berscheid & Peplau, 1983, pp. 1–19) have shown an association between flourishing and connectedness to others in a living environment providing friendship and social resources, confirming a connection between flourishing and developing a sense of community. This also directly influences community involvement and social relationships that benefit the whole community. The promotion of interdependent relationships in community facilitates a dynamic and progressive environment that encourages active engagement of individuals with diverse characteristics and skills for problem-solving and innovative solutions that foster community well-being and positive future visioning (Keyes, 2001).

The community as social capital. Research confirms that communities and the individuals within those communities thrive when sub-groups combine forces to build community strength (Herreros, 2004) by pursuing shared objectives (Putnam, 2007). Such social networks enhance communities as social capital, allowing better use of resources in the community, including "natural, cultural, human, social, political, financial, and built capitals" (Emery & Flora, 2006, p. 20). Relationships between individuals bond them together, while social networks serve as a bridge between distinct community groups, maximizing their capacity for mutual benefit. Woolcock (1998) described social capital as "the information, trust, and norms of reciprocity inhering in one's social networks" (p. 153), while Thomas (1996) described it as "those voluntary means and processes developed within civil society which promote development for the collective whole" (p. 11). Social capital impacts the overall social cohesion of a community through such features as respect, trust, and social networking. Communities that emphasize and invest in social capital will reap the benefits, whereas neglecting social capital has serious consequences for the well-being of individuals and the community as a whole.

Social capital generally refers to 1) resources and the value of these resources, both tangible (public spaces, private property) and intangible (human capital, people); 2) the relationships among these resources; and 3) the impact that these relationships have on the resources involved in each relationship and on larger groups (Ferragina, 2010). In 1916, Lyda Judson Hanifan as state supervisor of rural schools in Charleston, West Virginia, described social capital as utilizing resources for human bonding and interpersonal relationships. He addressed the important role of community schools in building sustainable community social capital as follows:

> I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of people, namely, goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up a social unit, make up a social community, whose logical center is the school. (Hanifan, 1916, p. 130)

For Hanifan, community development and its healthy progress depended on the improvement of social capital to serve human desires and social needs in a collaborative and humane manner. He emphasized the nature of humans as social beings who thrive and improve their quality of life through collaboration and cooperative engagements in everyday life. In his article, Hanifan (1916) wrote:

> The individual is helpless socially, if left entirely to himself. Even the association of the members of one's own family fails to satisfy that desire which every normal individual has of being with his fellows, of being a part of a larger group than the family. If he may come into contact with his neighbour, and they with other neighbours, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the cooperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbours (p. 131).

Healthy societies derive social capital from bringing together people with different backgrounds, skills, and abilities to work towards the betterment of society. The experiences of other urban

centers indicate that, “in the long term, immigration and diversity have important cultural, economic, fiscal and developmental benefits” (Falihi & Cottrell, 2015). Potential benefits of this diversity include better decision-making, higher creativity and innovation, greater success in marketing to foreign and ethnic minority communities, and a better distribution of economic opportunity. Diversity also contributes to local governments’ and communities' stability by promoting social cohesion through a positive focus on elements such as social inclusion, social capital, and social mobility. People from various backgrounds and cultures offer different viewpoints, talents, and varieties of expertise, which can be used to overcome various aspects of social problems and provide better approaches to the same problem. Moreover, diversity brings many different people together on the same platform. They interact with each other and become accustomed to each other. This can facilitate their learning and acceptance of differences making them more tolerant of people who do not think and act in the same way they do (McLauren, 2012).

In *Cities and the Creative Class*, Florida (2002) proposed three main prerequisites for creative cities: tolerance and a diverse community, a talented, educated population, and the technological infrastructure needed to support an entrepreneurial culture. Florida explained that there is also a strong correlation between diversity, investment, and innovation as members of the creative class value uniqueness and diversity and look for these characteristics when they relocate. In a briefing for The Conference Board of Canada, Parkouda (2013) noted that increased ethnic diversity can lead to trade diversification. This was confirmed by Burchardi, Chaney, and Hassan’s paper (2016/2017) on the impact of historical migrations to the United States showing that increases in ethnic diversity led to increased foreign direct investment.

Diversity tends to generate new approaches to old practices and long-standing problems. However, people may find such change troubling and, in fact, not everyone values diversity. Many people are most comfortable with those who have similar values and social characteristics; working with others who are different can make them uncomfortable. The lack of acceptance of diversity in society leads to discrimination because people judge others according to their cultural values and not on individual merit. This can evolve into escalating discrimination, such as racism, and therefore damage community well-being because it leads to hatred and violence among members. Canada, with its worldwide reputation for accepting Newcomers, now includes a large number of ethnic and linguistically diverse communities and it seeks to involve more people in creating sustainable communities and brighter futures (Frank & Smith, 1999). The resources for community development, comprising natural, human, financial, and infrastructure elements, are essential to an effective effort in addressing the needs of Newcomers and the host society in times of rapid change.

The research on culturally responsive service delivery for Indigenous people, including North American Indigenous communities, has emphasized the importance of both knowledge and practice in developing an understanding of cultural context and practices. Pesco (2014) pointed to the need for greater awareness of cultural patterns of language and communication, which was confirmed by Bernhardt et al. (2011). Zeidler (2011) pointed to the need for open dialogue, while Eisazadeh, Rajendram, Portier, and Peterson (2017) discussed the importance of providing Indigenous children with opportunities for self-expression to avoid cultural loss.

Addressing Complexity in a Culturally Diverse Community

In a culturally diverse community, members do not necessarily share common beliefs, assumptions, and attitudes. This increases the complexity of building a coherent community and

of developing and providing services that support the Newcomers' transition. A key difference that underlies much of the adaptation process is the contrast between individualistic and collectivistic values. This distinction is often poorly understood or recognized and yet it can play a major role in providing relevant services to Newcomers from another culture.

Culture refers to "the knowledge, language, values, customs, and material objects that are passed from person to person and from generation to the next in a human group or society" (Murray, Linden, & Kendall, 2014, p. 61). Values can be defined as a person's principles or standards of behavior; one's judgment of what is important in life (Oxford Living Dictionaries, 2019). Values in their broadest sense are "collective ideas about what is right or wrong, good or bad, desirable or undesirable in a particular culture" (Murray, Linden, & Kendall, 2014, p. 71). Two fundamental orientations to cultural values are individualism and collectivism. In a world-wide study of 116,000 employees of IBM, Hofstede (1980) found that the most noticeably independent people were from the United States, Australia, Great Britain, Canada, and the Netherlands, in that order. By contrast, the most interdependent people were from Venezuela, Colombia, Pakistan, Peru, and Taiwan. Shore (1996, as cited in Leake & Black, 2005, p. 17) described "individualism and collectivism as subsets of broad worldviews" and referred to them as atomism and holism. Atomism is recognized as being more dominant in the Western world. It "refers to the tendency to view things in terms of their component parts" (Leake & Black, p. 17) indicating a tendency toward independent types of relationships. Holism, on the other hand, is characteristic of most Eastern cultures and it refers to collective attributes that are interconnected in all spheres of life. The concept of holism has significant impact on building interdependent relationships in society. An individual's "identity in a collectivistic society tends to be based on roles and experiences within the group context" (Leake & Black, p. 18). Lieber

(1990) claims that in collectivistic societies "a person is … a locus of shared biographies: personal histories of people's relationships with other people and with other things. The relationship defines the person, not vice-versa" (p. 72, as cited in Leake & Black, p. 18). For Lieber, self-identity in a collectivistic society depended on personal roles and experiences related to interdependent relationships.

Self-identity in human beings is highly interrelated with the individualistic or collectivistic culture of the environment in which they were raised and developed. There is no superiority of one to the other. All human societies contain elements of both individualism and collectivism (Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001) in order to maintain stability. However, some societies are generally more collectivistic and some more individualistic, and both are known to occur naturally as a consequence of human nature and the lived environment. According to Markus and Kitayama (1991), "what psychologists currently know about human nature is based on one particular view—the so-called Western view of the individual as an independent, self-contained, autonomous entity" (p. 224). On the other hand, Markus and Kitayama (1991) explained, most of the populations of Asia, Africa, Latin America, and southern Europe tend to have an "interdependent view" (p. 225) of the self as part of a larger social network. In collectivistic societies, the interdependent relationships in a group selflessly prioritize the group's welfare over individual self-benefit. Individuals are expected to provide services to the community and make worthy contributions. In turn, the group is expected to take care of the individual's well-being. According to Triandis (1995), approximately three-fourths of the planet's populations live in collectivist-based cultures.

Realo et al. (2002) suggested that the characteristics of individualist and collectivist cultures vary from culture to culture and cannot be generalized. According to Triandis (2001),

"there are as many varieties of collectivism as there are collectivist cultures" (p. 909). Realo et al. (2002) concluded that "individualism and collectivism have various subforms that manifest themselves predominantly in one particular area of social relations or in relations with a specific target group" (p. 164). Triandis (1995) suggested that there were three key factors that determine the individualistic or collectivistic direction of a society:

1. *The complexity of the society***,** such as in an industrialized society, is one of the factors that result in more social groups. This can cause less loyalty to any one group and therefore a greater focus on personal rather than collective goals.
2. *Financial prosperity* can cause independence from other people. This promotes social mobility and a focus on personal rather than collective goals.
3. *Homogeneity* is a feature of societies in which members share the same language, religion, and cultural/social customs. Societies that are culturally diverse tend to be more open to divergence from the norms and more comfortable with individual expression.

Social characteristics of human society develop under the effect of the lived experience within the living environment. Evidence shows that interdependent values seem to be stronger among people living in conditions of threat and at times of disaster because they depend more on each other for survival.

Collective identity, as developed by Alberto Melucci (1989), plays an important role in social movements, conflict, and change. Melucci (1995) explained collective identity as "an interactive and shared definition produced by several interacting individuals who are concerned with the orientation of their action as well as the field of opportunities and constraints in which their action takes place" (p. 44). Many factors, such as degree of closeness to traditional cultures, level of education, or ethnic diversity in the community, determine the level and degree

to which individualism or collectivism will dominate within a community. It is also important to consider the impact of colonization and globalization on traditional cultural values in many societies across the globe.

According to Triandis (1995), the cultural patterns represented by individualism and collectivism lead people to view their worlds through different lenses, attaching different meanings to life events. He noted how these variations in meaning can help us better understand why crime rates, divorce rates, levels of self-esteem, feelings of well-being, and indeed overall behavioral patterns can be so different from one society to another. Trumbull et al. (2001) pointed to the importance of understanding the interplay between the individualistic and collectivistic worldviews, using formal educational settings as an example:

> These two orientations of individualism and collectivism guide rather different developmental scripts for children and for schooling; and conflicts between them are reflected daily in U.S. classrooms. Keener awareness of how they shape goals and behaviors can enable teachers and parents to interpret each other's expectations better and work together more harmoniously on behalf of students. (p. 6)

Many scholars, such as Black, Mrasek, and Ballinger (2003), Lynch and Hanson (1998), Triandis (1995), Trumbull et al. (2001), and Yamauchi (1998), agreed on some common contrasting values that are specifically relevant to interactions between collectivistic and individualistic communities as reflected in Table 3.1, which notes the key characteristics of collectivistic and individualistic values as they shape approaches and behaviors within the lived environment.

Table 3.1

Contrasts in Emphasis between Common Collectivistic and Individualistic Values (Leake & Black, 2005, p. 21)

Collectivistic	Individualistic
Interdependence	Independence
Obligations to others	Individual rights
Reliance on group	Self-sufficiency
Adhere to traditional values	True to own values and beliefs
Maintain traditional practices	Continuously improve practices (progress)
Fulfill roles within group	Pursue individual goals/interests
Group achievement	Individual achievement
Competition between groups	Competition between individuals
Group or hierarchical decision-making	Self-determination and individual choice
Shame/guilt due to failing group	Shame/guilt due to individual failure
Living with kin	Independent living
Take care of own	Seek help if needed
Property shared within group	Strong individual property rights
Elders transmit knowledge (often oral)	Individuals seek knowledge (often textual)
Objects valued for social uses	Objects valued for technological uses

As illustrated in Table 3.1, collectivistic and individualistic values fall along a continuum and every society has layers of both collectivistic and individualistic values in different aspects of its relationships amongst members and communities. A sudden increase in the level of diversity changes the existing balance and injects new layers and complexity to the community's

relationships and dialogues. Regaining the balance requires understanding the common values and perspectives of each new ethnic community that arrives in a community in order to have better interpretation tools for creating and maintaining dialogues between different layers of the community. This affects the community as a whole as well as individuals as community support services need to be culturally inclusive and applicable to be effective.

The Process of Community Development

Community development is one of many strategies that can be used to create a positive social transformation through a process of building a caring and purposeful interdependent relationship that encourages people to develop initiatives and programs for improving the quality of life at the community level (Vanier, 2012; Checkoway, 2011; Nussbaum, 2011). In *The Different Drum: Community-Making and Peace,* Scott Peck (1987) illustrated four stages of community-building that follow a systematic order of 1- Pseudo-community, 2- Chaos, 3- Emptiness, and 4- True community. Pseudo-community is the formative stage of a group during which people try to ignore their differences and explore how they can collaborate to achieve certain goals. Chaos is the stage at which people express their disagreements and conflicts arise which may endanger the group, causing it to lose some members and disintegrate. During the emptiness stage, individuals put aside their differences and attempt to resolve conflicts through communication and acceptance of their weaknesses and pitfalls. True community is the stage at which all individuals treat each other with respect, regardless of their differences, and work together to get the task done.

The term *development* is often defined as growth and expansion although it might be better considered as change. Hence, community development can be seen as a tool for managing the change that affects a community, making decisions to improve members' quality of life and

preparing them to respond to opportunities and challenges (Frank & Smith, 1999). Sandercock (1998) stated that becoming a multicultural society required the active construction of new ways of living together and new forms of spatial and social belonging, which is a long-term process of building new communities. In addition, Vanier (2012) noted the importance of keeping the community "united and in peace" (p. 169). Frank and Smith (1999) outlined seven steps in a community planning process:

1. Create a Community Vision — which will help create a picture of where you want to be. A community vision describes what is hoped for and valued by the community by creating a picture of the ideal future. Choose a visioning process in which all ages and abilities can participate, as the vision will build support and ongoing interest.
2. Assess the Current Situation — which will tell you where you are now and determine existing community capacity. Assessing the current situation involves factors outside the community as well as factors within. This process involves identifying strengths, weaknesses, opportunities and challenges. Build on past efforts and strengths as the basis of the assessment.
3. Set Goals — which are broad directions for closing the gap between where you are now and where you want to be. Goals outline the means by which you will reach your vision. If you think of the vision as a destination, the goals are the pathways to reach the destination. They should be clear and easy to understand.
4. Establish Objectives — which are specifics that outline how goals will be reached. Objectives are specific, measurable and interconnected statements of the action needed to achieve goals. Usually several objectives are necessary to reach a

goal. When we consider goals as the pathway to reaching the vision, objectives are the stepping stones used to create these pathways.

5. Develop Action Plans — which are the who, what, when and how around the plan. Action plans provide the concrete steps required to fulfil each objective. They outline the individuals who are responsible for the action, the time frame for implementation and the resources that are required.
6. Implement Action Plans

   Implementation involves undertaking the commitments and activities outlined within your action plans. A plan is just a plan until it is implemented — then it is community development.
7. Evaluate Progress and Results — which is a way to ensure you are on track and reaching the goals. Evaluation is the assessment of progress and results which helps to determine if you are moving toward your objectives, goals and vision. It is important to think about what success will look like and what outcomes are desired in advance as well as during the activities. (p. 36)

The community-planning process allows community members to understand and learn about the community's socio-economic, political, and environmental issues. They become aware of cultural differences and priorities and are able to deal with the challenges associated with diverse worldviews. Through this process, the capacity of community members, including leaders, is enhanced through undertaking various strategies to achieve sustainability and well-being in community.

Community Development Strategies in a Changing Environment

To understand how Saskatoon has been managing the change in its cultural makeup, it is helpful to consider various approaches to structuring and organizing community development. Some of these concepts are borrowed from other fields, such as organizational development, because communities function in many ways as organizations with shared goals and objectives, representing "an extension of the social structures that generally characterise human life" (Gibb, 1970). The theories under consideration include contingency theory, change management, systems thinking, and social constructivism.

Contingency theory. Managing change requires a clear understanding of one's environment as developing capacity is contingent and dependent on internal and external situations in more than one way. As Van de Ven et al. (2013) discussed, while the expansion of organizational contingency theory opens new learning areas in multiple directions, the concept seems to face challenging embedded questions such as, "how contingency theory deals with the fact that organizational designs are both planned (as design implies) and emergent (often overlooked). How might contingency theory address rapidly changing and ambiguous environments facing organizations?" (p. 397)

Van de Ven et al. (2013) pointed to the challenges of having plans and structures in place when boundaries are unclear. Considering variations and complexities in today's organizational context, they suggest expanding "the boundary conditions in which contingency theory applies" (p. 397).

Change management. Kotter & Cohen (2002) outlined eight stages of change management that support successful action:

1. Creating a sense of urgency;

2. Pulling together a guiding team with the needed skills, credibility, connections, and authority to move things along;
3. Creating an uplifting vision and strategy;
4. Communicating the vision and strategy through a combination of words, deeds, and symbols;
5. Removing obstacles or empowering people to move ahead;
6. Producing visible symbols of progress through short-term victories;
7. Sticking with the process and refusing to quit when things get tough; and
8. Nurturing and shaping a new culture to support the emerging, innovative ways.

The steps underline the importance of understanding why change has occurred, maximizing dialogues between decision-makers and community members, and preparing for change by building capacity.

Systems thinking. Systems thinking has been described as the ability to consider the system, be it a small local organization, a community, or a global entity, as a whole rather than only thinking about its component parts. It acknowledges that the parts of a system are interconnected and share a common function or purpose (Meadows, 2009). Recognizing and coordinating how the parts interact and depend on each other can lead to new properties and systemic growth (Moore, Dolansky, Singh, Palmieri, & Alemi, 2010).

Addressing the whole while examining the interrelationship between the parts is at the core of Peter Senge's (1990) approach to systems theory. According to Senge, systems theory encourages looking beyond the immediate context by appreciating the impact of specific actions upon others and exploring the connections. This supports a more inclusive understanding of the organizational context and an appreciation for the organization and its learning as a dynamic

process. Senge (1990) suggested that systemic thinking allows us to realize the significance of feedback mechanisms in organizations. Analysis of global and local trends contributes to our understanding of the importance of developing systematic, flexible, and integrated strategies to address the root causes of problems rather than the symptoms (Loftquist, 1983). According to Bushe (2007), this approach develops new cultures in the community that are focused on desired outcomes rather than problems.

Social constructivism. Social constructivism is defined by Vigotsky (1978) as "a sociological theory of knowledge that applies the general philosophical constructivism into social settings, wherein groups construct knowledge for one another, collaboratively creating a small culture of shared artifacts with shared meanings. When one is immersed within a culture of this sort, one is learning all the time about how to be a part of that culture on many levels" (p. 56-57, as cited in Marhaya, 2014, p. 37). In that sense, social constructivism focuses on "how the individual cognitively engages in the construction of knowledge from social construction which claims that knowledge and meaning are historically and culturally constructed through social processes and action" (Young & Collin, 2004, p. 373). It emphasizes the large role played by culture in the cognitive development of a person.

Cottone (2011) took the notion of social constructivism further by discussing the meaning of perceived reality and human experience within the context of radical social constructivism (RSC). He explained that RSC "is not about constructing a reality; rather, it is about deriving meaning of experiences through interaction with others" (p. 26). For Cottone, reality "is about socially constructing an understanding of shared experience and acting according to what is understood" (Cottone, 2017, p. 465). In that sense, while reality is not constructed by individuals and societies, the meaning making of the experience is negotiated and defined through

interaction with the social environment and nature. People's learning experiences take shape and expand through continually negotiating relationships that reflect communities of learning and understanding (e.g., religions, professions, local communities, governments, etc.). Learning communities are constructed through these interactions, leading to new understanding and greater cohesion of the community as a whole.

A Learning Community

Ongoing learning is a critical dimension of community development, particularly in times of change. A learning community is a group of people who share common values or beliefs and are actively engaged in learning together and/or from each other. Capacity is improved through collective skills, knowledge, and wisdom, and supports the notion that more can be gained together than apart (Society for Organizational Learning, 2017). At the heart of all learning is a deep, transformative process that creates new awareness and new capabilities, the building blocks for new practical know-how (Senge & Scharmer, 2001).

Dialogue has an important role to play in a learning community. Gadamer (2004) defined dialogue as a process of two parties understanding each other and noted it is inherently risky as it involves questioning one another's beliefs and assumptions. It's a risk worth taking; as Habermas (1984) pointed out, the purpose of dialogue is not to win the argument but to advance understanding and human well-being. Agreement cannot be imposed but rests on common conviction (p. 285-287). Peter Senge (1990) explained that team learning entails the capacity of members of a team to suspend assumptions and enter into genuine "thinking together" (p. 10).

Community psychologists McMillan and Chavis (1986) put forward four key factors defining a sense of community. First is *membership*, which in a learning community is defined

as a participant's sense of belonging and loyalty to the community, a sense that drives the desire to keep working together and supporting each other. The second factor, *influence,* is considered to be the members' ongoing and active impact on each other. Within a learning community, the opportunity to share and express opinions results in *fulfillment,* the third factor. And finally, *emotional connection* takes place within a learning community when members can ask for help and support and share stories and challenges (p. 9). In practice, a learning community is closely related to community development. It encourages collaboration and cooperative learning through life-long learning approaches guided by clear objectives that help people to explore and develop solutions to specific life challenges.

A learning community benefits from systems thinking, which encourages individuals and groups to address the whole while examining the interrelationship between the parts, and understands the value of contingency theory, which emphasizes the importance of understanding and responding to one's environment (Scott, 2002; Morgan, 2006). Schon (2010) noted, "We must become able not only to transform our institutions, in response to changing situations and requirements; we must invent and develop institutions which are 'learning systems', that is to say capable of bringing about their own continuing transformation" (p. 6). Finger and Brand (1999) pointed to the importance of developing a management system to institutionalize the community's learning capacity by defining indicators of learning (individual and collective) and connecting them to other indicators.

A culture of learning in a community is a positive response to the complexity of today's issues as it "…frames the rationale critical to support change and investment in the flexibility needed by funders, policy makers and others who hold accountability" (Miller & Hogue, 2006). Dialogue within a learning community leads to community visioning and conscious, creative acts

of collaboration, calling upon the connotative imagery and identities that make up the deep structures of culture and provoke experiences that create meaning and bonding.

Integration of collectivistic and individualistic cultures in a learning community. It is important to realize that migration is a selective process and a primarily individualistic response to circumstances and opportunities, including forced circumstances. In other words, migration is ultimately an individual decision made within the broader, very complex political, economic, and sociological context of the individual's home country in relation with the rest of the world. Poor economic conditions, lack of opportunity, and natural calamities push individuals away from their native land, while good socio-economic conditions and job opportunities pull them towards a new home. Field and Hoffman (1994) defined self-determination as

> the ability to define and achieve goals based on a foundation of knowing and valuing oneself. It is promoted, or discouraged, by factors within the individual's control (e.g., values, knowledge and skills) and variables that are environmental in nature (e.g., opportunities for choice-making, attitudes of others). (p. 164)

Self-determination gives priority to personal autonomy and independence (MacGugen, 1991) and seems to be essential for the transitional aspect of settlement in a new environment. However, self-determination may run counter to the underlying collectivistic values of many Newcomers, adding an additional layer of complexity to their situation. A learning community, with its emphasis on shared learning, discovery, and the generation of knowledge can play an important role in addressing the Newcomers' internal dichotomy as well as integrating Saskatoon's original European settlers, who share primarily individualistic values, with the newly arrived immigrant population coming primarily from societies with dominant collectivistic cultural values (Ma & Schoeneman, 1997).

Ongoing interaction between local community and Newcomers will push individuals and groups outside their comfort zones, challenge their norms, and, eventually, create familiarity between different individuals and groups. A strong positive vision and unified approach in dealing with societal changes are critical in this complex situation. Given the different cultural perspectives, it might be helpful for the community if the public sector and Newcomer support service providers were to be informed and educated about the challenges posed by the differences between collectivistic and individualistic values so they could design their approaches to services accordingly. For example, given that interdependence and group participation are characteristic of collectivistic groups, service providers might have to modify the approach they use with youth and families from such backgrounds in order to make it inclusive and effective and produce the desired result (Black et al., 2003). Introducing skills such as self-observation, self-evaluation, self-reinforcement, self-awareness, self-knowledge, and self-advocacy are likely to be important (Black, et al., 2003). On the other hand, skills such as being other-oriented rather than self-oriented might be an essential part of learning for the service providers themselves. Such skills might include understanding one's role in the group, perceiving and responding appropriately to the emotional states of others, and being able to work as part of a team (Yamauchi, 1998).

Ewalt and Mokuau (1995) noted that in some cases, for social service personnel educated in the Western hemisphere, the family or society in general might be viewed as an obstacle to individual choice and self-determination. As a result, "rarely is contributing to the group's well-being considered integral to self-determination, and rarely is placing the group's well-being first seen as signifying maturity" (p. 169). In contrast, people raised in a collectivistic culture often have strong feelings of affiliation with their collective's concerns and an obligation to members

of their group; their goals are more group-oriented than self-oriented. "As paradoxical as it may seem from an individualistic perspective, self-directedness may require a strengthening rather than a dissolution of the person's connection with and commitment to the group" (Ewalt & Mokuau, 1995, p. 170). According to Turnbull et al. (1996), the focus on teaching self-determination skills that are typically rooted in individualistic values gives priority to personal autonomy over group participation. They recommended that, in working with youth and families from collectivistic backgrounds, service providers should:

- Consider acculturation, family composition, and community supports to determine whether self-determination skills fit the local cultural values;
- Discover and build on the family's problem-solving process; and
- Decide whether the Newcomers' self-determination skills will have utility within North America's Eurocentric, individualistic culture.

My observations working in the settlement service sector suggest there is an ongoing challenge and a persistent gap in knowledge and understanding within existing public services in the area of family and youth as staff have difficulty recognizing and defining what self-determination really means for Newcomers to the city and community. It makes the following questions hard to answer:

> Is it a matter of independent people, on their own, making choices and setting goals to promote their self-sufficiency, autonomy, and individual advancement? Or is it a matter of interdependent people, in collaboration with significant others, making choices and setting goals to maximize their ability to function as valued group members and promote the well-being of the group? (Leake & Black, 2005, p. 22)

For example, parents from dominantly collectivistic backgrounds often seem to be less involved in their children's education and the general settlement process in schools than they could be. Similarly, parents may have educational goals for their children based on learned experience in their home country that may not necessarily match with their children's goals and opportunities in a new land. This could be because of barriers related to socio-economic circumstances and language, but it could also be because of differences in cultural/ideological values (Boone, 1992; Harry, 1992). While the involvement of youth and their families is critical to the success of the settlement process and developing a sense of belonging, community service providers need to be aware of factors that shape the priorities and perspectives of Newcomer youth and families and influence the level of involvement they are willing or able to achieve (Dennis & Giangreco, 1996).

The Role of Leadership in Facilitating Community Development within a Learning Community

Leaders can play an important role in a learning community facing changes and challenges on many different levels. They can assist in setting the tone and supporting the direction, serving as "change agents" (Checkoway, 2011) who express and support commitment and motivate others to the cause of successful multicultural community development. Leaders can also assist the community in developing plans and strategies in response to a wide range of issues and create a climate in which communities continually and collectively enhance their capacity and improve or achieve desired outcomes (Miller & Hogue, 2006). The leaders' personal and professional capacity plays a key role in their informed and successful decision-making through modelling and encouraging practitioners to question culturally-based practices. The Federation of Canadian Municipalities and its members have played a key role in resettling

Syrian refugees in Canada (Garcea, 2016). Garcea (2016) described the leaders as "very important agents in performing constructive functions in the resettlement of Syrian refugees" (p. 169). He explained one of those major constructive functions as "animating, coordinating and supporting various local and regional, formal and informal partnerships involving governmental and non-governmental actors designed to facilitate the resettlement of the Syrian refugees" (p. 169).

Leadership is not solely the responsibility of exceptional individuals; multicultural leadership involves various people who can engage their respective constituencies. Critical to the process are "bridging persons" who work easily across cultural boundaries, have multiple social identities, communicate in more than one language, can mediate among groups and negotiate outcomes that would not be possible without them. These change agents will necessarily become facilitators of inter-group dialogue among people as they become more knowledgeable about their own social identities, the social identities of groups who are different from themselves, the institutional structures that affect their inter-group relationships, the issues they face in the society of which they are part, and the strategies needed to create and manage change (Dessel & Rogge, 2008). These qualities correspond to definitions of transformational leadership emerging from organizational leadership and educational theory (Falihi & Cottrell, 2015; Judge & Piccolo, 2004). According to Falihi and Cottrell (2015), "transformational leadership theory stresses that the personal modeling of leaders is especially important when managing resistance and conflict around initiatives that require followers to critique their culturally located practices," further noting that "leaders can motivate followers to embrace potentially threatening change by articulating a compelling vision based on a moral or ethical definition of the common good" (p. 12).

In initiating and carrying out successful change management, leaders are expected to make informed decisions and carry them out successfully. However, to be successful, leaders need to equip themselves with the right tools, information, and resources. According to Bolman and Deal (2008), two of the factors militating against successful change management are neglecting input from the front lines and top-down change. Even when rationally conceived, it often fails (p. 377) as leaders must understand their environment in order to anticipate the consequences of their decisions (Ormerod, 2007). Leaders need to take the time to hear people's ideas and concerns and ensure each individual has the necessary skills and self-confidence to carry out their responsibilities (Bolman & Deal, 2008, p. 382). They will then be able to advocate for and be responsible for providing support to their community.

Mid-level leaders. This research focuses on the role of mid-level leaders, program developers, and coordinators who are in contact with both front-line workers/professionals and higher-level administrators/decision-makers. Conventional models have tended to focus on the role of top managers in initiating and driving change; however, this ignores the importance of insights supporting ongoing adaptation to an evolving environment (Tams, 2018). Mid-level leaders play a key role in a change process as they are more aware of the issues on the front line: "While top management can champion it, initiatives of middle management explore the idea and help to test, refine, and adapt it over time, carefully leading the organization to a future that is different from what it could envision before" (Koene, 2017). Mid-level leaders are connected to the employees actually carrying out the tasks and can promote an adoption mindset, identify how the change will affect the organization, help employees to measure its benefits, and identify return on investment (Gilbert, 2009).

Leadership in a learning community. The importance of mid-level leadership aligns well with their role in a learning community in which leaders recognize the community as an organic living system, which is constantly evolving, and can create a climate in which communities enhance their capacity and improve or achieve desired outcomes (Miller & Hogue, 2006). Miller and Hogue (2006) suggested that learning communities need to engage in prevention, intervention, and innovation in order to build their capacity on multiple levels in order to produce desired outcomes (2005). They recommended the ripple effect of action and reflection between leaders and communities in aligning mental models with systemic solutions. Leaders' commitment to forming new relationships in each step of the process brings forward new levels of accountability and responsibility for community well-being, which guide the learning community's journey. In this transitional process, both the community and its leaders develop an awareness of the opposite forces that may challenge their relationships and therefore negatively influence the success of the process.

Summary

This chapter presented the literature supporting the analytical frameworks for this study. Community and community development are at the heart of culturally responsive services as they determine the well-being and resilience of the community members. Social capital underscores the value of diversity, while contingency theory, change management, and systems thinking determine the steps and strategies to be employed in supporting a community's transition to a more integrated support system. This chapter also attests to the importance of developing an understanding about different cultural contexts and worldviews (for every member of the community) and the ways in which they influence behavior. It recognizes the need to be flexible as circumstances are constantly evolving and relies on an understanding of the complex

layers and perspectives of Newcomer integration. As such, it confirms the importance of a learning community approach, with leaders to facilitate and support the learning process. Mid-level leaders play a particularly important role as intermediaries in the change process.

The next chapter, Methodological Processes and Complexities, outlines the study design process, including participant selection criteria, interview protocols, and thematic analysis, and concludes with an examination of some of the methodological complexities of the study.

Chapter 4: Methodological Processes and Complexities

Introduction

This study was designed to develop an understanding of culturally responsive child and family support services from the perspective of mid-level leaders of community service organizations during a time of transition when Saskatoon is experiencing a higher than usual influx of Newcomers. This chapter outlines the qualitative, interview-based inquiry method used to obtain input from community child and family support service providers in four different sectors and outlines some of the methodological complexities that arose in compiling and analysing feedback from eight different individuals from eight distinct organizations with different sets of rules and policies to follow. Variable funding sources, educational resources, and frequency and level of interaction with Newcomer families added multiple layers to the data and research findings. The integration of the perspectives and observations of participants from various different sectors provided a rich, multi-facetted database with an opportunity to analyze and interpret the data from several different angles.

This chapter provides an outline of the study design, implementation, and data analysis strategies. This is followed by a review of the limitations and delimitations of the research process as well as the methodological complexities in this study with emphasis on interpretive communities and the role of the researcher as bricoleur and quilt-maker (Denzin & Lincoln, 2011).

Study Design - A Road Map

This study used an interview method within a qualitative research approach to explore the roles and means for leaders and their organizations or networks to support the local community

by facilitating the cross-cultural adjustments required in the city's child and family support service delivery due to the sudden change and increasing diversity the city is experiencing. The qualitative research approach provides a less structured method of gathering data. Open-ended questions enable the researcher to explore the topic and the research design has flexibility, evolving as the study develops. The social constructivist framework (Bandura, 1963) of qualitative research recognizes realities are created within a social context and people's interpretation of reality is shaped by their experiences and interactions with others and reflects cultural and social norms. This was invaluable when considering the impact of cultural differences on the provision of child and family support services.

Criteria used to select participants. My years of work experience with the Saskatoon Open Door Society provided me with an extensive background knowledge and understanding of Newcomer family members' needs, the challenges, gaps, and limitations in existing resources faced by the local community and settlement service providers as well as ethnically specific community organizations. The goal of the study was to gather perspectives from the mid-level leadership of key community service providers working in the area of Newcomer child and family support services in order to develop a better understanding of what had already been done in the area of need, the gaps and challenges, and possible future strategies, from the community leaders' perspectives, that would support the integration of newly arrived families into the Saskatoon community. My intention was to obtain a rich blend of personal and professional, local and outside, views and perspectives. I carefully considered differences in mandate, practice, and perspective, taking advantage of similarities and giving due respect to the differences in history, experience, and background of all the participants involved.

Following ethics approval by the University of Saskatchewan Behavioral Research Ethics Board, the process began with the recruitment of eight key mid-level leaders in the area of child and family support services. As mid-level leaders, the individuals were program coordinators with decision-making capacity and personal front-line experience. They had more current interaction with front-line staff and activities than would be the case with high-level administrators who are often removed from day-to-day activities and challenges. The participants were as follows:

- Two representatives of Newcomer child and family support service provider organizations;
- Two representatives of community child and family support service provider organizations;
- Two representatives of school-related child and family support service provider organizations; and
- Two representatives of advocacy-related child and family support service provider organizations.

Through my work, I had interacted with some of the service provider organizations. I made sure it was clear there was no personal obligation or pressure to participate by stressing that participation in the study was entirely voluntary. This was confirmed in writing in the invitation letter to participants (Appendix D). According to my own experience as a program developer for settlement service providers, school-related child and family support service providers have a high level of exposure to Newcomer family problems through close, ongoing contact with the issues of Newcomer youth in the schools, which in many cases also gives them exposure to the broader context of issues within the families. Therefore, two participants were included from

that specific sector. Community child and family support service providers as well as advocacy-related child and family support service providers constituted two other sectors that could shed light on the subject of this study. Participants were purposely selected from mid-level leadership positions to gain richer insight from leaders with both front-line and administrative experience. Participants had direct knowledge and front-line experience but were also community leaders with some insight and possible influence on the decision-making process. I intentionally selected two participants from the same or similar sectors in order to obtain supporting or contradictory data from two closely related sources. For example, including two mid-level leaders from the Newcomer child and family support services sector created a perspective within the study on their respective experience. As anticipated, the different roles, strategies, and leadership styles of the eight participants had a significant impact on the nature of the data that were gathered and analyzed in this study, enhancing a previously less explored dimension of the research on leadership and community development.

Participants were provided with information about the study and invited to participate (Appendix D). Written consent was obtained from all participants before the interviews took place. All participants received a typed copy of their interview transcript and were then asked to add, delete, or make any changes they thought appropriate before returning their signed Data/Transcript Release Form (Appendix F). The study did not expose the participants to any risk and fulfilled the requirements for the category *Below Minimal Risk* in accordance with guidelines set out by the Behavioral Research Ethics Board at the University of Saskatchewan. All participants were informed that their part in this study was voluntary and they had the right to withdraw from the study at any time without any obligation. In such a case, any data collected from a given participant would be destroyed and would not be included in the study.

Confidentiality was maintained throughout and participants were reminded of their rights and the voluntary nature of their participation before each interview session.

Interview process. Data collection consisted of face-to-face individual interviews with each of the eight participants. The interview questions (Appendix B) were open-ended "so that participants could best voice their experiences unconstrained by any perspectives of the researcher or past research findings" (Creswell, 2012, p. 218). This provided participants with an opportunity to reflect on Saskatoon's Newcomer child and family support services from their personal perspective. The less structured method of gathering data provided insight into "the thoughts and feelings of research participants, which can enable development of an understanding of the meaning that people ascribe to their experiences" (Sutton & Austin, 2015). "Clarifying and elaborating probes" (Creswell, 2012, p. 221) enabled me to seek clarification and obtain more detailed information.

The interviews, each lasting an hour, were tape recorded and transcribed. I then proceeded to analyze the data as outlined below. An explanation of the data analysis process is followed by a review of the limitations and delimitations of the research process.

In compliance with University of Saskatchewan guidelines, upon completion of the study, all documents relating to this research will be secured for five years in the office of my dissertation supervisor, Dr. Michael Cottrell, at the University of Saskatchewan. Final findings, implications, and recommendations will be shared and interpreted with all relevant community and public partners, such as the Catholic and Public School Divisions, the City of Saskatoon's Cultural Diversity and Race Relations Committee, and Saskatoon Catholic Family Services, as well as Newcomer service provider organizations in Saskatoon.

Data analysis. As Creswell (2012) indicated, data analysis takes place simultaneously while collecting data. I took notes while interviewing the participants, comparing the points they raised with feedback from other participants, insights from the literature review, and my own experience in the field. The study employed thematic organization of data to understand major events in each participant's narrative and the effect those events had on the individual constructing the narrative or story of their experience (Clandinin & Connelly, 2000; Polkinghorne, 1995, Riessman, 1993). (Bruner,1991, defined narrative as an experience of time rather than history). Used mostly in qualitative research, thematic analysis examines patterns of themes within data sets associated with specific research questions, where a theme represents a level of patterned response or meaning derived from the data that is related to the research questions at hand. Thematic analysis provided an opportunity to move beyond the surface meaning of the data and created deeper insight by exploring different perspectives provided by the diversity of personal and professional roles and experiences of the participants. Identifying meaningful patterns involved a process of coding and analyzing the data in six phases as defined by Braun & Clarke (2006). These included becoming familiar with the data, generating initial codes through data reduction, combining codes to form overarching themes, and reviewing themes to confirm their suitability. Avoiding overlap between themes was a challenge due to the organic nature of the responses and the different angles from which the participants responded to the questions.

Limitations and Delimitations

Though I made every effort to be explicit about my positionality, I was the sole and primary research instrument for all aspects of the research process in this qualitative study. Therefore, all the data were mediated through me. It is presumed I have both an academic and

practitioner mindset with respect to discussing and analysing issues in the area of child and family support services for Newcomer family members. To the best of my knowledge all the primary and secondary published documentary data sources, as well as the secondary unpublished documentary data sources, are authentic and trustworthy.

Interviews were limited to persons who are currently or were engaged in a mid-level leadership capacity in major child and family service provider sectors in interaction with Newcomer family members. As a result, the study does not reflect the perspective of leaders of emergency support service provider organizations, such as temporary shelters, crisis intervention centers, and foster homes. It was assumed that research participants were committed and knowledgeable in the field of study. When faced with sudden change and diversity in the community, their response is therefore limited to their experience as mid-level leaders in their day-to-day tasks. The interview format was a shorter case study interview of approximately one hour of focused conversation and there was only one opportunity to interview each research participant. While sub-questions were used to help clarify the questions, the questions could be open to interpretation by participants. It was assumed a reasonable level of mutual respect, trust, and rapport was established between the research participants and I to facilitate open and honest sharing of information and experiences in the interview.

This research was not an in-depth study of historical conflicts within a local community in Saskatchewan (including Indigenous peoples and first settlers) but rather attempted to examine the existing local community as it copes with sudden and extreme change. In this process, however, there were attempts to analyze some important and relevant aspects of the local history.

The paper noted the impact of both the political environment and financial resources on immigration and integration. However, this research was focused on the need for community

capacity building in culturally responsive service delivery to minimize the consequences of culture shock and its impact on the health and well-being of all community members during a period of rapid population growth and diversity.

Methodological Complexities

This research project sought to create a reflective space where multiple sectors could reflect on the research questions from within their own contextual complexity with sufficient depth to incorporate multiple factors within the context of the community and its history. As Denzin and Lincoln (2011) stated, “There is no single interpretive truth. . . . [T]here are multiple interpretive communities, each having its own criteria for evaluating an interpretation" (p. 15), going on to point out that “The evaluator becomes a conduit for making such voices heard” (p. 15).

The participants were purposefully drawn from independent sectors in order to create multiple responses from different angles on the data collected to provide better grounds for analysis. The researcher’s personal and professional experience in the field of Newcomer child and family support services was invaluable in framing the questions and in selecting the participants as it provided a base for understanding the demographic changes in Saskatoon’s population, the challenges the community faced, and the efforts that have been made to address community needs. The research questions were designed from a positive perspective, acknowledging the community’s existing strengths and future potential within the current context.

Interpretive communities. In approaching this study, it was important to have a clear understanding of the interpretive community within the context of qualitative research. Interpretive communities are a theoretical concept closely connected to the “reader-response

criticism" created by Stanley Fish and presented in 1976 in his article titled *Interpreting the Variorum*. Fish (1976) stated that the interpretation of all texts is filtered through cultural assumptions regarding the characters and the ways in which they should be interpreted by readers. He claimed that all readers are part of one or more interpretive communities. Fish (1980) noted that one cannot omit the influence of her/his interpretive community and, since identifying an individual's interpretive community is a complex process subject to interpretation, we can never really know its limits. In the case of this study, the eight participants came from four different sectors or interpretive communities, each with their own personal and professional history, value system, beliefs, and perspectives.

In addition, the researcher came to the inquiry with particular beliefs and assumptions about what knowledge is and how it can be obtained. Denzin and Lincoln (2011) considered the qualitative research process as consisting of three interconnected activities: ontology, epistemology, and methodology. Ontology is an assumption about the nature of being and reality (Guba & Lincoln, 1994), while epistemology is a set of assumptions about the relationship between the knower and the known. Ontology and epistemology often overlap and are referred to as one. Finally, methodology, the way in which knowledge is gained, is considered to be the third part of the paradigm. The research process also involves assumptions about method. Denzin and Lincoln (2011) explained:

> Behind these terms stands the personal biography of the researcher, who speaks from a particular class, gendered, racial, cultural and ethnic community perspective. The gendered, multi-culturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology) which are then examined (methodology, analysis) in

> specific ways. That is, empirical materials bearing on the question are collected and then analysed and written about. Every researcher speaks from within a distinct interpretive community, which configures, in its special way, the multicultural, gendered component of the research act. (p. 11)

In other words, the interpretive nature of qualitative inquiry allowed the researcher to blend with her observations and be reflected in all aspects of the research process, including the research results. It should be noted, however, that in this case the researcher's personal journey and experience as an immigrant created a contradictory position. While the background knowledge was valuable and served the research, it also had the potential to create biased and personal preferences.

The researcher as bricoleur and quilt-maker. Qualitative research is multidisciplinary in nature. While many of the methodological practices of qualitative research are viewed as soft sciences, such as ethnography, journalism, bricolage or montage, the qualitative researcher may also be viewed through many different lenses (Denzin & Lincoln, 2011) and can be compared to quilt-makers, filmmakers, or jazz musicians who compose, improvise, form, and interpret an image using the many tools, empirical materials, methods, and techniques available. Denzin and Lincoln (2011) believed

> [t]he product of the interpretive bricoleur's labour is a complex, quilt-like bricolage, a reflexive collage or montage; a set of fluid, interconnected images and representations, this interpretive structure is like a quilt, a performance text, or sequence of representations connecting the parts to the whole. (p. 6)

I was aware that I needed to listen to the participants' stories from different points of view and analyze the process wearing many different hats (Kincheloe, 2001).

Within my role as a researcher, I believe I have observed the responses of the participants as both outsider and insider, relating as both immigrant and community service provider. Cultural anthropologists use the terms *etic* and *emic* when gathering data related to human social behavior. Both terms were coined by linguist Kenneth Pike in 1954. Lu (2012, p. 109) stated that "the emic approach attempts to identify culture-specific aspects of concepts and behavior, which cannot be comparable across all cultures." Ager and Loughry (2004) argued that emic knowledge and interpretations are the ones that exist within a culture. They are determined by local custom, meaning, and belief and are best described by a native of the culture. In contrast, the etic approach is described as the perspective of an outsider, social analyst, or scientific observer. Etic accounts attempt to be more culturally neutral and to limit observer bias, whereas emic accounts acknowledge that, due to close involvement of members of certain cultures, it is almost impossible to explain their cultural behavior without bias. Nevertheless, it seems logical to assume that, for most researchers, the combination of emic and etic worldviews provides the richest description of any given socio-cultural behaviors and situations.

The etic approach can be helpful in preventing each party from seeing only one aspect of one culture and applying it to cultures around the world. However, one can argue that it is almost impossible for an individual scientist or social anthropologist, as a researcher, to encounter a complete etic worldview by dismissing, overcoming, or bypassing all cultural identity within. For example, it is interesting to observe differences in cultural clues for certain concepts across cultures. People read and interpret signals and clues from another person in order to determine if the other person is trustworthy or not (Matsumoto, 1996, p. 16). Within the context of diversity, the differences between signals and clues among people from different

cultural contexts makes it difficult to determine many factors of their personality as it is not predictable.

As an interpretive/bricoleur researcher, I strengthened the validity of the results by including two participants from each of four different sectors. In addition, I conducted a peer review process in which multiple cohorts compared all the data with the original transcripts. The process was approved by the study's supervisor, Dr. Michael Cottrell.

Summary

My work experience with non-profit settlement service providers gave me insight into the existing challenges for Newcomers and refugee families in Saskatoon and served as a foundation for my interest in studying the perspectives of diverse child and family support service providers regarding the provision of culturally responsive family service delivery to Newcomer children and families. The views, experiences, and challenges presented by each of the participants from the different sectors supporting Newcomer families' integration into the community during their interviews enabled me to validate the research results by comparing the data from different sources with the related literature. The wealth of information provided by the participants presented some challenges as well as insight as will become clear in the following chapter that provides a thematic overview of the research findings.

Chapter 5: Presentation of Data

Addressing the complexity of a culturally diverse community requires a clear understanding of one's environment, a culture of learning to respond to the complexity, and the active construction of new ways of living together. This chapter presents the findings and analysis of information collected from interviews with the eight study participants concerning their perspectives as mid-level leaders on culturally responsive service delivery for Newcomer children and families. The intent of this exploration was to develop a better understanding of the existing gaps and challenges, what has already been done, and possible future strategies, from the mid-level community leaders' perspectives, in terms of providing culturally responsive child and family service delivery to support the integration of newly arrived families in Saskatoon.

After reviewing the research purpose, I explain the design of the research questions and the framework used for analytical consideration of the results. I then review the characteristics and profiles of the participants, their sectors, and the overall purpose of this selection. I coded the participants' responses to the three main research questions and sub-questions, categorizing the responses, and providing an initial summary of commonalities and differences between responses from participants in the same sectors as outlined below.

Research Purpose and Questions

This study was designed to develop an understanding of culturally responsive child and family support services from the perspective of mid-level leaders of community service organizations during a time of transition when Saskatoon is experiencing a higher than usual influx of Newcomers. The research and interviews were guided by the following primary research question: **How do mid-level leaders of Saskatoon's community service provider organizations perceive the importance of cross-cultural responsiveness in supporting the**

cultural integration of Newcomer families? The discussion that follows is based on my exploration of the perspectives of selected key community service developers and providers, specifically in the area of Newcomer family support services. The participants' perceptions are presented in a narrative form so as to describe the phenomena accurately and reflect their perspectives related to their role within organizations supporting Newcomer children and families in Saskatoon. The interview questions (Appendix B) were broken down into three categories: contextual perspective (cultural responsiveness in community service delivery at present), current developments (support strategies, tools, and resources), and future strategies to enhance the cross-cultural responsiveness of Saskatoon's child and family support services. Due to the organic nature of the responses, it was difficult to keep the three categories completely separate. For example, some of the responses related to both the present community context as well as current developments. Chapter 5 integrates the information and summarizes the participants' recommendations.

Characteristics and Profiles of Participants

Participants represented four different community sectors providing support to Newcomer family members to provide as broad a perspective as possible on community responsiveness to a rapidly changing cultural environment. Recognizing that leaders play a key role in the change management process and in facilitating community development within a learning culture, participants were purposely selected from mid-level leadership positions to gain rich insight from leaders who had both front-line and administrative experience.

Newcomer child and family support service providers. In this time of rapid change in population and demographics in Saskatoon, Newcomer support service providers play a critical role in supporting the transition process. In addition to providing the primary and initial support

system for Newcomer clients, they also support the integration of Newcomers by connecting them to existing mainstream support services in the community and by engaging in joint initiatives. Newcomer support service providers are usually non-profit organizations receiving their annual, or in some cases project, funding primarily from both federal and provincial governments. Newcomer family members are the main client population of these community-based organizations. The organizations play a key leadership role in Newcomer settlement support as they are responsible for providing support services through a variety of existing programs as well as proposing and advocating for funding support for new initiatives and programs to meet Newcomer family members' unmet needs. Due to their ongoing contact with Newcomers, they are particularly aware of the complexities of providing relevant child and family support services to a culturally diverse community.

Both Newcomer service providers, Arnold and Mary, had personal experience of immigrating to Canada. They were post-secondary education graduates with extensive experience in community education focusing on educational support services for Newcomers. Their years of leadership experience, working with both funders and mainstream services, gave them a broad view and professional insight into issues and challenges related to the Newcomer family settlement and integration process in Canada.

Community child and family support service providers. Community support services in Saskatoon are designed to provide counselling support for all the community's family members. Staff are primarily social workers or psychologists by training, working as professional family counsellors. The participants' organizations also provided a wide variety of specialized group educational programming for family members in the community, such as youth-specific programming, women's support groups, etc.

Both the community child and family support service provider participants, Barbara and Tina, had many years of experience working with community-based organizations delivering support programs for all categories of families and their children in the community. They oversaw programs delivered by their organizations, such as parent education groups and youth and children-related support programs. Their systemic experience and insight in supporting designing and monitoring outcomes of the family support programs in the community, offering professional development, and updating staff education were invaluable in this study.

School-related child and family support service providers. Schools create a support system for children and their families and play a key role in developing, supporting, and maintaining a healthy community and society. Helen and Sheri, the participants from the education sector, shared extensive front-line support experience and had been educated locally. They worked with diverse groups of local and Newcomer youth and their parents through programs offered by their organizations. Their role as mid-level leaders within their organizations gave them insights into the challenges and successes that their sector is facing supporting Newcomer family members in the community. Both were experienced in the areas of diversity and parent education, including counselling. During their long years of community service with youth and families at risk, they had developed extensive experience boosting their formal education when it comes to decision-making about programming for at-risk youth and children and support for their families. In recent years, with the increase in the number of Newcomer families and the large number of Newcomer children in the schools, the supportive role of Helen and Sheri has been crucial and significant.

Advocacy-related child and family support service providers. Advocacy for child and family rights plays an important role in supporting a community's health and well-being. Mandy

and Jaycee have been working as family and children's rights advocates albeit from different angles and had diverse professional and personal experience. Their experience in the child and family advocacy role varied from working with the Ministry of Social Services and Child Protection and as a cross-cultural educator and coordinator within settlement service provider organizations to a child and family advocacy role with the provincial government of Saskatchewan. Both participants have studied and worked in various provinces in Canada and were able to contribute a broader perspective on the system as a whole.

Table 4.1 lists the study participants according to their respective sectors.

Table 4.1

Study Participants

Newcomer Child and Family Service Providers	Community Child and Family Service Providers	School-related Child and Family Service Providers	Advocacy Child and Family Service Providers
Arnold	Barbara	Helen	Mandy
Mary	Tina	Sheri	Jaycee

As illustrated in Table 4.1, two individuals were interviewed from each of four community child and family service provider sectors: Newcomer, community, school-related, and advocacy.

Question One: Present State of Cultural Responsiveness

Contingency theory promotes preparing the way for changes within an organization. This involves developing a deeper understanding of all internal and external factors impacting the process of change in one's environment. In that sense, contingency theory promotes and leads to capacity building (Scott, 2002). This section considers the present state of cultural responsiveness in Saskatoon's child and family support service delivery based on the

participants' responses to the following main question: **What do you perceive as your mediating and educational role and the best means of developing culturally responsive service delivery in increasingly multicultural communities in Saskatoon?** The participants' responses have been grouped thematically into six main areas:

- Need for a combination of personal, educational, and professional experience;
- Need for greater consistency and regulation in practice;
- Need for greater understanding of Newcomers' personal needs and perspectives;
- Need for expanded cross-cultural awareness and capacity within community as a whole;
- Need for capacity building for culturally responsive service delivery; and
- Need for additional financial resources.

Need for a combination of educational, professional, and personal experience. A recurring theme among all the participants was the importance of a combination of educational, professional, and personal experience in preparing them to work with a culturally diverse population.

Personal experience. Participants emphasized the importance of personal cross-cultural experience, which they felt could be enhanced but not replaced by formal education. This confirmed the social constructivist focus on individual learning derived from lived experiences and social group interactions. Arnold, a Newcomer child and family service provider, had travelled and worked in many countries and become familiar with many cultures: "That gave me more understanding of different cultures, religions, values . . . ." (p. 2, line 30, 31). Similarly, Helen, a school-related child and family service provider, said her cross-cultural knowledge comes from her rich personal background, which combines Eastern and Western formal and informal education and ways of learning and practising. Despite a relevant post-secondary

degree, Helen recalled that the roots of her skills come from her family and the way she was raised as a child.

> I would say 95% of it I have gained from the education received from, of course, family upbringing in terms of values, in terms of human relationships, communal relationships . . . and I have also gained these skills from being immersed in other cultures. Having been in other cultures, I have gained that cultural competency. (p. 4, line 3-7)

Sheri, a school-related child and family service provider, referred to her experience as a language learner in a foreign country and explained how that experience provided her with an understanding of the difficulties experienced by Newcomers in terms of communicating, understanding, and being understood. Her work experience with Newcomer family members as well as various Newcomer service providers gave her exposure to the issues of Newcomer children, adults, and parents facing massive changes in their lives (p. 2, line 33-36). Sheri stated that limited relevant and adequate expertise for supporting Newcomer family members was one of the challenges of integration for Newcomers in Saskatoon. She explained:

> I think there are people with different experiences who would bring different strengths. So I think formal education is a big piece of it. But, for example, if I'm choosing an EAL [English as an additional language] teacher, I would choose somebody first who has experience as a second language speaker and experience in a different country, perhaps. And somebody with those qualifications I would pick over somebody who has no second language experience and no experience in a foreign country. (p. 4, line 1-6)

Formal education. Change management requires a clear understanding of one's environment; however, participants emphasized the shortcomings of current cross-cultural educational resources, indicating they would welcome additional resources. Helen claimed that her formal education had not provided much support in terms of skill development in her professional field. She said, "In terms of applying what I learned in my formal education to my career, to my work, it was virtually non-existent" (p. 4, line 9-12). However, she emphasized the importance of field practice in developing cultural competency and said,

> I really was not able to use a lot of the research I had done. The skills that I had gained in research and in writing were all very good; however, when it came to the day-to-day application of what I learned, I really had to take it from my tool-kit that I had gained . . . from working with people from other countries. (p. 4, line 13-18)

Study participants indicated a shortage of formal educational material and resources addressing cross-cultural issues to assist in training professionals from a variety of sectors (health and mental health, education, social work) to support Newcomer family members in their transition and integration into the Saskatoon community. In addition, the courses that were offered were elective and not mandatory. Tina, a community-based child and family service provider, suggested that universities, and more specifically their social work programs, were the main places where resources related to cross-cultural awareness and education needed to be implemented in coursework (p. 4, line 19). "The university piece is good for people coming into the field," but for "current staff it would be really nice to have professional training" (p. 5, line 1, 2). She recognized the importance of having formal training in comparative cultural studies, including individualistic and collectivistic approaches to community and the ways in which they

impact individual's behaviors, assumptions and expectations, to assist in identifying and understanding a client's point of view and challenges and so provide better strategy and develop a better support plan for them. With reference to professional development training, Tina noted,

> We've had a few things…but only a few staff have been involved … A few years ago there was a full day. Cultural awareness. . . . But there were only a couple of us there. . . . It was more in general, as opposed to around, for example, parenting, as opposed to the individual versus the collective. (p. 6, line 6-13)

Mandy pointed out the limited impact of short workshops ". . . not only in terms of the frequency of the training, but also how they're meant to then take that back and incorporate that into what they're doing and what does it mean on the front lines." Barbara observed that most attempts in the city and by various groups and committees were "not hands-on enough. I think it's too removed. I think it's educational. I think it will help shape people's attitudes. It might help lessen some prejudices, but I don't think it's grassroots enough for what families need" (p. 8, line-30-32).

Focusing on the importance of consistency in knowledge supporting practice, Tina explained that there was no guarantee that staff would always research or even read the same materials when warranted. However, she observed that, within her organization, the staff would be eager to take such training if it were available (p. 6). When asked whether obtaining tools in the form of additional training at university or professional development on service delivery to people from diverse cultural backgrounds was ever a part of her organization's mandate, Barbara, also a community child and family service provider, replied that there was no formal process or education available in this area. Barbara added her organization compensated for this

resource gap by setting up an orientation day and asked for input from other local family service providers.

Professional experience. Interactions with others lead to cross-learning and new understandings and play an important role in learning communities. Tina, a community child and family service provider, said there were not enough resources supporting work with Newcomer clients in the area of child and family support and a large part of her staff's cross-cultural knowledge and learning experience was gained in the process of actually working with client cases (p. 4, line 1, 2). She explained that while no specific course was available to provide knowledge and insight in their area, her staff members had learned a lot through their interaction with clients. Barbara mentioned that people/staff members researched topics and cases to inform themselves and see "what other people were doing" (p. 4, line 28).

Sheri, a school-related child and family service provider, said her professional work experience coordinating programming and resources for students requiring support to learn English had given her a broader professional perspective in terms of navigating and supporting students' and parents' needs, high-level administrators, and decision-makers. She also explained that her Master's in Education was a helpful aspect of her learning experience in regard to Newcomer family members in Canada. However, she felt that it was personal experience rather than formal education that has made her more resourceful in supporting Newcomer children and their families (p. 3, line 11-14).

Need for greater consistency and regulation in practice. Most of the participants commented on the lack of consistency and reliance on individual leadership in program development and delivery and recommended greater uniformity and a more holistic approach.

Their comments underlined the importance of strong leadership in establishing a climate that supports change and encourages learning while providing direction and consistency.

Learning by trial and error. Arnold indicated that every day is a learning day, describing the current state of available tools, resources, and support strategies as hands-on skills that have been built in response to current demand in the province and developed by trial and error (p. 3). Mandy described the current state of culturally-responsive program development in the area of Newcomer child and families as a

> sort of *add on* or *here and there* kind of an approach. People tend to think, "Well, isn't that good enough? Well, that's good enough, isn't it? Oh, we do that once a year. We do this, we do that." And people get the sense that it's enough because they don't recognize what it is that they aren't recognizing. (p. 15, line 1-5)

Mandy observed there was increased understanding and knowledge, partly from what she referred to as the *immersion effect*; however, there had been no strategic planning or direction.

> Schools are adapting, just because of the influx of new students and families. And so, naturally, there's a certain amount of adaptation that is taking place because there's a necessity to adapt. But there's been no guidance, as far as I know, in terms of what that adaptation should look like or any supports or programs or training. . . . (p. 4, line, 32-35; p. 5, line 1-4)

Mandy confirmed that within child and family support service providers the ability of the individuals, and therefore the organizations they are working with, to provide culturally responsive service will vary with no consistency in training. She said,

> One of the greatest concerns is that when people aren't trained – when the system doesn't make sure that people are trained in order to increase the level of

> awareness, and also just basically to provide a fundamental framework for what is expected – then people are not aware of what they don't know. And so it doesn't seem like there's a gap, because they aren't aware enough to see the gap. (p. 5, line 21-25)

Mandy's statement addresses the very essence of why systemic consistency is needed as individuals, however well-intentioned, cannot easily identify personal educational shortcomings.

Personal expertise vs. systemic consistency. Mary noted that Newcomer child and family support services relied on individual staff members' personal experience and wisdom in developing support strategies for family members, confirming a lack of consistency and regulation in practice and a need for more education in order to provide better support for Newcomer family members. Strong leadership could also alleviate the reliance on personal expertise by establishing consistent standards and objectives. Mary explained that on many occasions individual staff members became directly involved and tried to be helpful to the Newcomer family members based on their personal experience or knowledge of other similar cases in that specific ethnic community.

Barbara noted that their director was a member of a refugee coalition, providing leadership by serving as a role model and bringing "a certain interest, and awareness, and information" (p. 3, line 9) to their office. She added that changes and innovations came about because of individuals' interests or connections with certain refugees and refugee issues. She said,

> I think it was individual-driven. Now, I do know that we have had a part of our strategic plan that spoke to cultural diversity being, as I said, part of our board and

> part of our staff . . . and service to Newcomers being part of our service delivery. But no, there were no policies. (p. 4, line 10-13)

Barbara herself was a member of several church groups and worked with several Newcomer service providers on joint projects and funding developments. They had organized conferences and brought in relevant trainers from larger centers for two therapy-based conferences:

> [We] hired a man who was himself a refugee and did a … program on adjusting to Canada, becoming aware of different Canadian customs and traditions. And it was quite an intensive program. And there was a manual developed as a result of that, an information package for people. And I think it was quite successful, but, unfortunately, we didn't keep it going. (p. 3, line 29-33)

Barbara suggested that Saskatoon's community support systems were moving in the right direction and working in many ways to support Newcomer children and families in their process of resettlement in Canada. However, they were dependent on individuals and, most importantly, decision-makers within the community: "Yes, it is working— but really, I think what makes the system work are individuals" (p. 7, line 10-11). "Ultimately, at the end of the day, for a program or a system to be successful, it takes individuals who make that decision to be the *Welcoming Party* essentially, to be the system that welcomes individuals" (p. 7, line 33-35). Mandy referred to specific staff members or organizational leaders, such as Newcomer child and family service providers (p. 3, line 22-24), who played a key role in trying to raise awareness and understanding of the need for collaboration with other sectors. She used as examples initiatives that had depended on an individual leader's will, experience, and understanding of need and implied that this should be developed into an approach that is structured and built into the system. She explained that many of these programs did not seem to last since they were not a mandatory part

of the support system's functioning. As an example, she cited the Culture Café program, which was a collaboration between the school board and a Newcomer service provider organization: "To my knowledge, they no longer run" (p. 4, line 13). She also mentioned the Cultural Bridging program that she had offered through Newcomer service providers and in collaboration with schools and explained, "Now I'm not there anymore – and so now there's no training" (p. 4, line 22-24).

Mandy explained that her approach in dealing with issues related to Newcomer children and families in her current role was better informed due to her previous close, hands-on experience with cross-cultural teaching and learning when she was working with Newcomer service provider organizations. She expanded on the process that she went through as well as the resources that she used in a specific case by saying,

> One of the things that I did is that I collaborated with someone that I knew from Open Door [Society] to try to deepen the dialogue by using someone who had what I thought might be a more acceptable cultural perspective than my own. So, I used other people in a way that I used to when I was in Open Door and I know for a fact that no one else in the school system is doing that as a counsellor. (p. 6, line 29-34)

She continued,

> So, in other words, the way that I handled that would have been very different if I was anyone else. And so, the danger is that I'm an exception in terms of my training in this area. And so, it's good that the school board recognized that it was a good idea to hire someone with this training and experience. That's good. That indicates that that is recognized. How high up it's recognized? That was the

> influence of, again, an individual leader – one individual superintendent. (p. 6, line 35, 36; p. 7, line 1-5)

Mandy's comments underline the importance of recognizing the need for greater cross-cultural awareness on more than one organizational level – both on the front line and among the leadership.

Need for greater understanding of Newcomers' personal needs and perspectives. Social constructivism highlights the important role played by cross-cultural learning and group interactions in interpreting experiences. Many Newcomers come from collectivistic cultures with different ways of connecting and communicating, different values and expectations, and different social obligations based on close ties and interdependence with extended family and community. As a result, they face many settlement and integration issues when adjusting to Canada's predominantly individualistic culture that may not be readily apparent to members of an individualistic culture.

Social development needs. While many community support services might seem to be available to support Newcomer clients' needs, the settlement and integration process contains many issues that are hidden from mainstream perspectives, making preparation for them difficult. Mary stated,

> Parents, when they come here, let's say at the beginning of their immigration when there is the cultural shock, and there is the income shock, and there is the network and relation(ship) shocks, are dealing with quite a few matters. Sometimes children fall off the radar in their direct attention. This creates a lot of problems; this creates a lot of gaps in between." (p. 2, line 40; p. 3, line 1-3)

She pointed to the exacerbation and aggravation of the normal generation gap between parents and children in migration and continued: "Both children and their parents are coming to the new society with new sets of rules, responsibilities and regular behavior with children, and expectations that are different in both of these societies (p. 3, line 7-9). Arnold agreed and felt there needed to be a greater awareness of existing gaps in cross-cultural resources for community service delivery. He stated, "We are learning. . . . Internal issues, which are a fear in the families, we don't have enough resources on that. We haven't really built our capacity on it" (p. 3, line 7, 8). He went on, "For example, domestic violence is . . . a growing problem in Newcomer families . . . . Social services, a psychologist . . . yes, there are, but not focusing specifically on Newcomers' needs" (p. 3, line 15)[1]. Helen talked about challenges related to dealing with the diverse needs of individuals and their families in addition to the ones related to differences in cultural context. She described it as "mentoring . . . to help them with adjustment. . . . It's very hands-on . . . in terms of trying to respond to emotional needs or other day-to-day living needs as much as possible" (p. 3, line 2-6).

Arnold said the priority within the community had been to support job seeking and economic success with the emphasis on more training to develop English-language

[1] Other parts of Canada with a longer history of working with immigrant populations have begun developing resources to address immigrant family issues. For example, *Outreach Strategies for Family Violence Intervention with Immigrant and Minority Communities: Lessons Learned from the Muslim Family Safety Project* "aims to provide guidance for organizations and service providers in Canada to reach out to isolated and vulnerable minority groups in an effort to reduce rates of family violence" (Baobaid, n.d.).

communications skills and strategies for obtaining employment or, for private investors and entrepreneurs, starting a business. As a result, most of the resources were focused on economic rather than social development. He said,

> That's the focus and that's where the money is going. But the social aspect of the Newcomers is the whole piece missing. So you cannot isolate the social development from economic development. These are connected pieces. And we have to connect those." (Page 5, line 24- 27)

Arnold asserted that programs were mostly designed by individuals from the mainstream based on their perception of the priority needs within Newcomer families. "We have the mainstream programs – language learning, employment training, and all that. But again, to bring that one family and make it part of the community, we need resources" (p. 3, line 36, 38). He suggested that the social and economic aspects of settlement needed to be equally valued and invested in by decision-makers to support better processes of settlement and integration for Newcomers in the community.

As a program developer and manager in the settlement service provider sector, I have been involved in multiple consultations with the provincial government to consider the best way of attracting and retaining the foreign population. Many immigrants have left Saskatchewan shortly after arrival due to lack of ethnic community support and resources. The Family Class of the Saskatchewan Immigration Nominee Program, which incorporates sponsorship of family members, has proven to be the most reliable with the highest rates of retention. This points to the importance of adopting a systemic, integrated approach to Newcomer integration and ensuring extended community support for individuals, particularly those from collectivistic cultures, who lack their traditional family and ethnic community support.

Two-way communication and education. Several of the participants pointed out that their roles involved both sharing and receiving information from Newcomer children and families. Sheri perceived her role as supporting the transition of Newcomer children and their families to the mainstream classroom, "to help families understand things that they may need to know about our schools. And then my role is also to help schools understand the things that they may need to know about families" (p. 1, line, 17, 18, 19). In addition, as a mid-level leader, Sheri perceived her role as being to "translate those needs for senior administration, to help them understand why we need to provide a certain kind of support or invest money in a certain area" (p. 2, line 2-4). She said:

> I spend more time thinking about how to support teachers in order to help them support students. A lot of things come to me that aren't necessarily specific to English as an additional language but broadly about immigration and culture. (p. 1, line 12-14)

She emphasized the importance of informed decision-making in times of change and of support from front-line administrators for high-level administration.

Contingency theory notes that capacity building requires a clear understanding of one's internal and external environment (Scott, 2002). Referring to the need for professional development in the area of cultural competency and the importance of having a better understanding of clients before starting a counselling session, Tina asserted, "We need to know what's appropriate for a specific culture" (p. 5, line 9). She continued, "We also need to have a better understanding of that person and where they're coming from" (p. 5, line 10-11). She acknowledged, "It also requires our staff to have open minds, to be curious … be willing to look at things in different ways" (p. 5, line 14-15).

Jaycee compared her work practice and experience in other provinces to the current process and practices of children's support in Saskatchewan when it comes to families from diverse cultural backgrounds and was concerned there was a gap in the process for practising informed decision-making within Saskatoon's community child and family support services.

> When you're taught to listen to what they want, unless you can come at it from understanding that different doesn't mean not okay, and I think sometimes where people get blocked, they have their own norm, they don't understand people who live outside of that norm. And they also want to be the expert. (p. 3, line 1-4)

She emphasized the importance of consultation with the cultural communities when it comes to supporting children and their families from different cultural norms, and explained,

> I think people create plans; they use whatever rationale from their perspective of living. They don't step out of that and go and consult as much as they should. . . . stepping back from what you think you know and being okay with not knowing. (p. 3, line 7-10)

Jaycee emphasized the importance of cultural planning as a process of inclusive community consultation to support an improved decision-making process (Russo & Butler, n.d.) for every child and family, saying, "Whenever possible, even in a family, you can draw people together, from the extended family, members of community, elders in different settings, to talk about what the culture plan for this child looks like" (p. 2, line 15-17). Based on her experience in other provinces, Jaycee suggested it was important to obtain the perspective of the children and their community as part of the needs assessment and felt that the lack of cultural planning was a real gap in Saskatchewan's service provision (p. 2, line 27). She added:

> When you look at planning in other provinces, especially Calgary, I'm mindful of, say, with First Nations youth. When we do case planning for culture and for their identity, we join the band together, we bring an Elder of their choice, we bring the parents together, and we bring their extended families together and you do a circle and you talk about what is needed and what is important to them. That can be done with any community. I think what people look at is when you create a group; they feel that it's too hard. People don't realize that in creating those partnerships, it might take some time to get everybody together, and once they are together, then it doesn't take time at all. . . . Because everyone has to identify what their role is. Once you identify that, then you drive it forward. It's much easier to plan in a group. Any gap in your thinking would get caught. Any gaps for that child would get caught. (p. 3, line 9-20)

As Jaycee indicated, consultation is an important tool in ensuring two-way communication and cross-cultural capacity building within the community as a whole.

Need for expanded cross-cultural awareness and capacity within community as a whole. Knowledge, respect, and trust strengthen community cohesion by building social capital. Going hand in hand with the need for a greater understanding of Newcomer needs, participants recommended expanding cross-cultural awareness and capacity within the community as a whole. This would include an awareness of the differences between assimilation and integration and efforts to increase cultural competency among support service providers, community leaders, and the public as a whole.

Assimilation vs. integration. In reflecting upon a welcoming community that supports Newcomer children and families in their transition process, Helen said, "It's almost like we have

a pretty schizophrenic relationship between *assimilation* and *integration* in terms of our understanding" (p. 8, line 35-36). She also commented,

> . . . Assimilation – to expect or hope that when Newcomers come that they will be like us. That's assimilation. We have to think through that a little bit more. Do we want them to be like us? Do we want them to adapt to the system that we currently live in? We *do* by the same token. Then there's *integration,* which is that it's important to be part of the society but to also be able to maintain a very strong cultural identity. And not only just to be accepted, but to be celebrated – within the context of a greater community. . . . I think there's so much uncertainty about those boundaries. . . . Do we, do I, keep our cultural identity, or do I need to assimilate in order to be accepted? (p. 9, line 6-15)

Both Helen and Sheri noted the benefits of culturally diverse communities and the need for greater appreciation of both individualistic and collectivistic approaches to community building.

> Every individual or family who has come, they want to be part of, they want to be contributing citizens . . . people from different backgrounds bring new learning, new ways of learning, and new ways of approaching, new types of relationships. For example, there are parts of the world where society's very *communal*, relationships are very communal. However, coming into North American society, we're not as communal yet; we're very *individuated*. (p. 9, line 33-36; p. 10, line 1-6)

Sheri and Helen endorsed the benefits of a learning community. Sheri said, "The way we work together, I think, can truly be enriched by new learnings" (p. 10, line 7-12) and felt that "we still

need to learn about celebrating diversity" (p. 10, line 17-19). Helen suggested that positive relationships can only be built when the focus is on common ground and that our sense of belonging is ". . . enriched when we begin to incorporate diversity into the way we learn" (p. 10, line 27, 28).

Self-awareness. Jaycee emphasized the concept of *self-realization* as an important step and ongoing process for supporting children and families from different cultural backgrounds and considered its absence to be a serious challenge in Saskatoon's current child and family support services capacity:

> I don't think a lot of training here makes you think about where I sit in this society, what are my privileges, what are not my privileges. Where do I sit myself in someone else's shoes? You really have to get to that self-realization. That can be taught. (p. 4, line 14-16)

Although Jaycee noted that there was cultural awareness training in Saskatchewan's Ministry of Social Services, she had not observed a focus and clear direction in its application. "It's okay talking about being an ally, but what does this look like? There is no practical breakdown of how. . . ." (p. 4, line 19). When asked what could be the reason that these processes and practices were developed in other provinces but not in Saskatchewan, Jaycee talked about differences in training components of university programs as an important factor impacting the direction of professional practices. She described the expanded capacity of university courses in other provinces, saying,

> A lot of the coursework . . . is about seeing things with a different lens. It's about stepping out of safety zones for people and being in uncomfortable places. And they do a lot of exercises around identity and what your perspectives are. So, I

> think, for me, when I look at the differences, the self-awareness pieces to me are really important. If you don't do that training with people right at the beginning of their degrees, at the beginning of their work life . . . you are probably not going to have those lenses. (p. 4, line 4-15)

Jaycee was also concerned that Saskatchewan was afraid of facing the possible challenges of managing change and its processes. She said, "I don't think that here it has evolved a lot since I left here 25 years ago . . . realizing we need outside tools, realizing those aren't hard to actually manage" (p. 4, line 35, 38). Saskatchewan's experience with a multicultural population is quite recent and there is value in considering the experience of other provinces with a longer history of immigration and cultural diversity. Having said that, participants provided numerous examples of attempts to expand cross-cultural awareness and community support in recent years. Jaycee's comment may more accurately reflect the lack of formalized policies and procedures in this area.

Enhanced cross-cultural capacity. Mary emphasized the importance of cross-cultural awareness and education in the community and said, "There is a need for a holistic approach and making sure that everyone is educated" (p. 3, line 31-32). Schools, workplaces, job market all need to be ready: "the requirements start at the educational level, in my perspective" (p. 3, line 33). Sheri explained the importance of informed decision-making in community service delivery and said,

> Newcomers are quite a different clientele [from] your Canadian-born students who have a relatively homogenous background, it's important for me to help senior leaders understand some of the needs and why our programming might need to shift or might need to expand. That's important for leaders to know that. (p. 2, line 12-15)

> Sometimes, when there is an emerging need or issue at school, then I provide them with that information if I need their assistance to make a decision or make a change. If there's a question from a family and the principal phones the superintendent for advice, the superintendent sometimes includes me to give a perspective on Newcomers' needs. So it goes both ways. (p. 2, line 18-26)

Sheri's comments point to the important role of mid-level leadership in connecting front-line needs with higher-level decision-makers and leaders, particularly in times of rapid cultural changes.

Need for capacity building for culturally responsive service delivery. Community development and change management strategies can ease the challenging process of adapting to change and support a sense of community belonging. An area of particular importance to all the participants was the need to build capacity for culturally responsive service delivery.

Limited adoption of best practices from other areas. In discussing systems thinking, Loftquist (1983) said, "Analysis of global and local trends contributes to our understanding of the importance of developing systematic, flexible, and integrated strategies to address the root causes of problems rather than the symptoms." Several participants advocated for the adoption of best practices already in place in other areas to develop a more culturally responsive model and guide the program development process. Mandy referred to her unsuccessful attempt to have people from Manitoba's Ministry of Social Services, which she suggested had already developed a more culturally responsive model, come to Saskatchewan and talk about what they were doing. She said,

> . . . That would be a very good idea – in order to help educate the leaders about what is missing and what needs to change: bring someone else in, so then they can

> see the difference between what it means to have a responsive system and one that isn't responsive. (p. 15, line 14-20)

There are certainly benefits to be gained from learning from the experience of other provinces with a longer history of immigration and settlement. Adoption of best practices, such as Settlement Support Workers in Schools, which is based on an Ontario program (Settlement Workers in Schools, 2018), was a proactive approach to meeting Newcomer needs.

Jaycee referred to the existing tools and strategies and progressive, inclusive practices in the Social Services departments of other provinces and remarked,

> When I was living there, contracting out people if you needed somebody who's a Lebanese or you needed somebody who's a Sudanese to talk to, or you knew that there was a Sudanese worker in one of the offices that you could call up, then you would implement that and could ask, "What step should I take?" (p.4, line 33-35)

She also recommended a collective approach to case management and creating a plan and remarked,

> To be able to step back and look and think, "Who do I need to help me create this plan?" People don't think like that. It's taught in Victoria; it's taught in Calgary. . . . What tools do I need? By tools, that means what partners do I need? What would best support this child? They also have things like psychiatrists and psychologists sitting in Ministry offices in Alberta that actually help workers do case plans. (p. 4, line 28-29)

Referring to important cultural icons in each ethnic and cultural community, Jaycee concluded her comment by saying, "We also had in-home Elders. The one office I worked in, we had two Elders, Aboriginal Elders" (p. 4, line 31-32)[2].

Provision of diversified services. Saskatoon's Newcomer support services were designed to support Newcomers during their first three years in Canada and to serve as a bridge to mainstream services rather than a substitute. However, community service delivery, from the Newcomer service providers' point of view, had limited capacity as it was designed to support mainstream community members. Arnold noted that while there were many resources available in the community to support Newcomer family members, the essential services were not designed for people from different cultural backgrounds: ". . . resources for referral for those programs are limited" (p. 3, line 36). "I think that's a major piece that's missing here which the province really needs to focus on" (p. 5, line 31-32). Mary said the support strategy initially employed by Newcomer service providers had been referral to the existing family support services as well as arranging parenting support classes facilitated by the mainstream. Lately the need for developing a special support program for Newcomer family members had become more evident.

[2] Alberta's Cultural Brokerage Program (Calgary Catholic Immigration Society, 2015), a collaborative program between settlement service providers and the Ministry of Social Services, is an example of this sort of program. A team of brokers with multicultural knowledge and experience as well as language skills works alongside child and family support workers "to interpret cultural issues and deliver culturally relevant services" (Calgary Catholic Immigration Society, 2015).

The Newcomer support service providers' concerns about the limitations of mainstream services in addressing Newcomers' needs were confirmed by Tina. She stated that her organization did not have many clients from different cultural backgrounds: "Whether they're immigrant or whether they're Aboriginal, we have a hard time getting them to come in to our office" (p. 11, line 20, 21). It was not clear to Tina whether this was because they did not need the support, they sought the support from different resources, or Newcomer clients did not see the existing support system to be applicable and useful to them.

> However, that being said, . . . [if] our facilitators really think that they need counselling or follow-up, . . .they will personally bring them here to kind of familiarize, . . . do that bridging, so that they can see where we are, where they might be able to get some further help, that kind of stuff. (p.11, line 24-25; p. 12, line 1, 2)

By providing some group support sessions in the community, specifically in certain schools, she seemed to suggest her organization had fulfilled its educational support role.

Cross-cultural awareness-raising. A preliminary step mentioned by several participants was the importance of increasing staff's cross-cultural awareness. Barbara perceived her role as one of influencing staff and increasing consciousness rather than direct contact with clients. Having an office celebration, creating inclusiveness in the artwork around the office, and giving greetings at the door were examples of her actions and attempts toward reaching this goal (p. 1, line 17-23). Barbara talked about her many attempts to educate herself as a leader so she could improve the workforce's vision and adjust as professionals to changes in the community cultural and ethnic texture:

> Throughout the years, we've done some joint programming with what I'll generally call the settlement agencies and I think that there's always some teaching within that. We've had formal educational days for all staff, which I would be part of. And we've also just asked different people to come in and speak with us about the history of different countries, and we've had the different agencies speak to us about the work that they do and how they do it. So, I think all those things broaden people's thinking." (p. 2, line 24-29)

She acknowledged the fact that all of the above does not necessarily mean that they are practising more inclusive ways of counselling or adopting different strategies that might or might not apply to certain cultures. However, she described counselling as a flexible profession and explained, "It allows us to be more patient and to have the time to get to understand the perspective that our clients are coming from and that can help you be much more culturally responsive (p. 2, line 36-38). Many of the initiatives Barbara mentioned, such as artwork and celebrations, attempted to raise the comfort level around Newcomer cultures but did not seem to replace the deeper need for cultural interpretation and understanding of an individual's cultural context. An article from Bridging Refugee Youth & Children's Services (n.d.) pointed to the need for cultural competency training for child welfare workers as "a necessary bridge between the assumptions and practices of majority and minority cultures" (para. 3) in addressing the unique needs of refugee and immigrant families. The article concluded by noting "collaborations between child welfare agencies, newcomer service providers, and ethnic community-based organizations seem to be the most effective strategy for bridging our cultural and linguistic differences" (para. 28)

Mandy presented concerns about the sense of belonging in community and care between community members by stating,

> I think there's an attitude that where if you've tried to help a family out and *they* haven't responded, then you just say, "Well, you know, I've done what is within the mandate of my job. Now it's over and they're not ready to accept the supports." And I think that specifically with people who are coming – who have barriers such as language and socio-economic barriers and cultural differences – not being accustomed to this way of receiving support. Or asking for support. And being cut off from what would have been their traditional support systems which would often be family – then there needs to be more of a push or of an attempt to really bring families to the table. (p. 17, line 7-16)

However, she also admitted that there were many cases she had observed ". . . when different organizations were working together with that understanding, with the family at the center. So, that would be a different kind of model altogether" (p. 17, line 17-19).

Diversity by representation. Participants noted that having staff and board members from other cultures increased their organization's social capital and was a key community development strategy in a changing environment. Barbara's organization tried to ensure their staff and board were culturally diverse:

> We do have people who are relatively new immigrants on our board, and we've also worked to have people who are First Nations and Aboriginal on our board, and men and women, and people from different professional backgrounds. . . . (p. 1, line 29-30)

Barbara suggested that these individuals reflected the presence of cultural diversity by contributing their perspectives. Although she didn't feel her organization's attempts to be inclusive and provide culturally sensitive services had been very successful, she said, "I think we've made progress, and I think whenever you can offer service to someone in their own language, you're immediately setting up a communication that is more real and more likely to offer a different kind of service" (p. 2, line 13, 14).

Need for additional financial resources. Inadequate financial support for resources, staff, and programming were brought up frequently by participants and appeared to hamper their efforts to build capacity. Sheri referred to funding as a resource that is available; however, it needs to be increased. She said, "I think we've been fortunate to have pretty good support financially" (p. 6, line 2). Barbara explained that you have to be very careful and deliberate when working with Newcomers: "This is all very time-consuming and, if you are already working to full capacity, as are many other agencies, how do you back up from that?" (p. 5, line 16-17):

> When you add on to the need to get an interpreter and the time for your interview with the person to get the basic information and to give back the basic information, that interview will take between two and three times as long as interviewing someone else who's English-speaking. Then you always have that additional concern that, did the person really understand and can they communicate back to you that they really understood? (p. 5, lines 22-26)

Tina's organization modified some of their mainstream programs to develop a specialized program for Newcomer youth and families, but the program only ran for a year due to limited financial resources (p.14, line 16-21). Participants also pointed out the value of various support

services (transportation, child care, interpreters), but these are all extra expenses that may not be easily covered by existing budgets. The same applies to hiring new staff with multicultural experience and/or expertise.

A summary of the present state of cultural responsiveness. Table 5.1 provides a summary of the main themes emerging from the participants' responses to Question One with the responses grouped thematically.

Table 5.1

Question One: Present State of Cultural Responsiveness

What do you perceive as your mediating and educational role and the best means of developing culturally responsive service delivery in increasingly multicultural communities in Saskatoon?

Participant responses grouped thematically:

Need for a combination of personal, educational, and professional experience

- Reliance on informal personal and hands-on cross-cultural experience
- Additional cross-cultural educational resources needed and would be welcomed
- Limited culturally relevant professional development

Need for greater consistency and regulation in practice

- Current programs and resources developed through trial and error
- Limited systematic strategic planning or direction
- Lack of consistency due to reliance on individual staff members' expertise
- Limited educational resources to support Newcomers

Need for greater understanding of Newcomers' personal needs and perspectives

- Need for greater focus on social aspects of Newcomer integration
- Limited understanding of the importance of cross-cultural education and two-way communication

Need for expanded cross-cultural awareness and capacity within community as a whole

- Limited awareness of the differences between assimilation and integration
- Limited awareness of the benefits of a multicultural community

Need for capacity building for culturally responsive service delivery

- Limited adoption of best practices from other areas and centers
- Additional cross-cultural awareness-raising for children and family support service providers
- Limited diversity by representation: staff and board members from other cultures

Need for additional financial resources

As illustrated in Table 5.1, the research participants' responses to the first question can be grouped thematically into six main areas: need for a combination of personal, educational, and professional experience, need for greater consistency and regulation in practice, need for greater understanding of Newcomers' personal needs and perspectives, need for expanded cross-cultural awareness and capacity within community as a whole, need for capacity building for culturally responsive service delivery, and need for additional financial resources.

Question Two: Current Support Strategies, Tools, and Resources

This section looks at the status of current community development strategies, tools, and resources being employed to respond to the needs of a culturally diverse community. It is based on the participants' responses to the following main question: **What are the successes and challenges in the current development of culturally responsive service delivery that support the healthy transition of the Newcomer children and families in their process of settlement and integration into the local community?** The participants' responses have been grouped thematically into three main areas:

- An ongoing, incremental approach is important when expanding on current activities
- Sharing resources and working in partnership with other organizations is valuable
- Successful support initiatives do exist but are often short-lived and independent

An ongoing, incremental approach is important when expanding on current activities. Kotter and Cohen (2002) pointed out that change management is an ongoing process that requires the nurturing and shaping of a new culture through understanding the need for change, ongoing dialogue, and capacity building. Sheri expanded on the value of ongoing attempts and persistence when it comes to taking more positive steps and expanding on current activities. She said,

> I would say we are on a development path. We started out and we thought we were doing some good things and they weren't that great on reflection. You know, knowing that we're continuing to try to make ourselves better I think is a positive thing. (p. 5, line 23-26)

Barbara suggested that, when expanding and upgrading services "into a more delicate circumstance, like working with people with a different understanding and with often seriously traumatized people, you have to be very careful and very deliberate and very studied, and that takes a lot of time" (p. 5, line 12-14).

Helen pointed to the importance of creating a safe space for connecting and said, "That really builds a certain amount of confidence" (p. 6, line 5). She continued,

> An organization like Open Door, I think, and Global Gathering and International Women of Saskatoon, they have worked, they do work, because they provide a place of, not just safety, but they provide a learning environment, a comfortable learning environment for Newcomers that – where they will not be judged, where they can learn at their own pace. (p. 6, line 5-9)
>
> I always look for that first. I always try to find ways to reduce the anxiety so that the learning can occur . . . finding ways of creating a comfortable, safe environment, meaning safe, emotionally safe, and then from that place then learning can occur. (p. 6, line 16-20)

Helen's comments indicate the importance of taking advantage of existing cross-cultural community support services while waiting for systemic planning and processes to be put in place.

Sharing resources and working in partnership with other organizations is valuable. Community development principles recognize that individuals acting collectively can accomplish more than one person acting alone. All the participants commented on the importance of sharing resources and working in partnership with other community organizations. Leaders play an important role in this regard by initiating, directing, and nourishing relationships and collaborations with other organizations and resources.

Community partnerships supply expertise unavailable internally. Community partnerships provide service providers with access to expertise that isn't available internally and, as Barbara pointed out, were an existing tool for improving service delivery in times of change when not every organization had developed the necessary internal expertise. Referring to "people resources" (p. 6, line 12), Sheri talked about her organization's partnership with settlement service provider organizations. Through SSWIS (Settlement Support Workers in Schools program), she and her school staff had access to front-line SSWIS staff who provided culturally responsive guidance, when needed, to support families. Mandy worked with children and families in many ways and on many aspects of their well-being in school as well as with other agencies,

> For example, the Sask [Saskatoon] Health Region, Child and Youth, or for counselling. Or when it gets beyond my mandate, which is more just having to do with school-related issues, then I refer out for deeper supports, more comprehensive supports, being provided by other counsellors in the community. (p. 1, line 17-21)

Sheri considered program development and capacity-building partnerships with Newcomer organizations to be an important factor in supporting Newcomer children and their

families (p. 4, line 17). "Definitely, partnerships with Open Door, for example, that's a positive step. You know, I think any time an organization can recognize that it needs external support, [that] it's going to be strengthened by partnerships, is positive" (p. 5, line 18-20).

Jaycee noted that strategic partnerships and ongoing discussions with other community organizations, such as the police and the education system, were important for sharing information and solutions. She explained, "If you're coming to the table and you have a lot of partners with similar thoughts that drives forward and makes changes for them" (p. 12, line 36). She went on to explain how information could be shared:

> What are you seeing? Are you seeing gangs? What cultures and what are you seeing when you are in the streets? What are your officers seeing that we can intervene with? Where can we help bridge that kid who is in school who's in a group of gangs? Have the police bridged it? (p. 14, line 16-18)

She concluded by saying it's a long process and requires persistence in enforcing child and family support service policies and could involve putting pressure on different departments as well as involving the media and the youth (for example, through the Youth in Care network) (p.17, line 13-34).

Shared program delivery can be very successful. Participants pointed to a number of very successful programs that were developed and delivered in conjunction with other community organizations. Mandy pointed to the *Cultural Bridging Program* as an example of the community's positive and genuine attempt to provide educational support for children and families from different cultural backgrounds. The program was designed "to assist youth with navigating the sort of *third culture* component of their lives, where they are trying to navigate

their parents' home culture and expectations and values, and then the host community's expectations and values" (p. 2, line 18-22). She added,

> We worked a lot, both with parents and with youth, in assisting them in navigating that, figuring that out for themselves. And, also, working with anti-racism stuff through [the program called] *Creating Youth Culture*. So, going into the schools to try to – not just anti-racism, but to try to get kids dialoguing about cultural bridging and cultural diversity and having a better understanding of one another across difference. (p. 2, line 22-28)

Tina spoke about short-term group programming for Newcomer families, such as a parenting program in collaboration with SIAST and LINC. Mandy noted collaboration on program delivery between school systems and Newcomer service providers improved program quality and increased educational professionals' capacity. She said, "The *Culture Café* would train people about specific cultures; for example, Somali culture" (p. 3, line 11, 12) and other information sessions helped:

> to acknowledge and to support students that were coming from different contexts where they were experiencing not only culture shock but also different traumas. So . . . there was a recognition that there needed to be a collaboration there in order to – yes, to increase teachers', administrators', counsellors' knowledge around cultural issues. (p. 3, line 16-24)

Shared resources can help fill gaps in current knowledge. Sharing resources can help to fill gaps in current knowledge and expertise. Tina referred to Newcomer service agencies as useful resources to help resolve Newcomer clients' family cases, although it was not always practical, "Because, of course, it takes time, it takes dollars . . . it takes staff" (p. 10, line 11) to

go and access those resources. Sheri, a school-related child and family service provider, mentioned the importance of including teachers in the discussion in order to arrive at an informed decision. She commented,

> For the most part I try to include teachers in conversation when I have time and where I feel that their input is really important. Because I was in the front line and I'm not in the front line any more. And so, I don't necessarily have a current grasp of reality. (p. 5, line 29-31)

While all the participants commented on the value of working together and sharing resources, there appeared to be limited awareness of the progress that had been made in other sectors pointing to a need for greater systemic cross-organizational collaboration and information sharing through a variety of channels, including community forums and the media.

Successful support initiatives do exist but are often short-lived and independent. Although Newcomer support service providers expressed concern that existing community services were inadequate to meet Newcomer needs, participants were able to point to a number of areas where they were successfully providing diversified support services. What appeared, however, to be lacking was a comprehensive strategic plan as recommended by systems theory that looked beyond the immediate context by recognizing the impact and connections between specific actions (Senge, 1990).

Tina talked about group support work that her organization does in the community, which was a "collective piece" (p. 13, line 24). She explained, "I think, especially from cultures where they are used to that collectivism, that that group work probably works better than coming in for individual work. . . ." (p. 14, line 1, 2). Tina viewed staff from different cultural backgrounds as an additional resource. She said,

> When Fatima was here, that was extremely helpful to us, because we would consult with her all the time, and because she was fairly familiar with a number of cultures, being an immigrant herself, [and] that whole process. . . . So that was really helpful. (p. 9, line 16-19)

However, Tina explained that hiring qualified staff from different cultural backgrounds did not continue in their practice because they were used to working independently and were not accustomed to consulting with other staff members: "Maybe we just haven't really explored that enough about how we could have a partnership in learning that way" (p. 10, line 23-25). She went on to say, "It's an interesting new way of thinking about it, because we usually think we'd go to a workshop or we'd do something like this as opposed to that . . . consulting piece" (p. 10, line 1-3). Similarly, Barbara said, "I think when people come here and they see other staff here who are not Caucasian always, I think that's useful. I think that's welcoming for people, but I think the limitations are always financial" (p. 5, line 6-8).

Barbara noted the availability of support services, such as child care, had a positive impact on the clients' access to family support services. Providing transportation support also helped to reduce obstacles to accessing their services. Sheri pointed to the creation of her position as one of the positive steps taken within the school system to support Newcomer children and their families: "A move toward hiring teachers who have training in the area, that's a positive move" (p. 5, line 7). She continued,

> Opening the Newcomer Education Centre, a definite strength that helped; the intention was to help families and spend some time with them but also to alleviate some of the stress on schools. I think in some ways that's been a positive step

> because we do get to spend more time with families, so hopefully they feel more welcomed. (p. 5, line 14-17)

Mandy referred to the current attempts to build and expand capacity in existing programs supporting Newcomer child and family issues, for example, in the schools. "I would say, in fact, that part of the reason that I was placed where I am in my current position is because of that recognition, that there was an understanding of some of those dynamics" (p. 2, line 32-34).

Tina's organization translated parenting booklets into various languages in order to support parenting programs for Newcomer families (p. 3). Mary pointed to the youth and family support programs that had been developed to respond to the culture shock resulting from changes in power dynamics due to the redistribution of rights and responsibilities among men, women, and children in families newly arrived in Canada.

A summary of current strategies, tools, and resources. Table 5.2 provides a summary of the main themes emerging from the participants' responses to Question Two with the responses grouped thematically.

Table 5.2

Question Two: Current Support Strategies, Tools, and Resources

What are the successes and challenges in the current development of culturally responsive service delivery that support the healthy transition of the Newcomer children and families in their process of settlement and integration into the local community?
Participant responses grouped thematically:
An ongoing, incremental approach is important when expanding on current activities
Sharing resources and working in partnership with other organizations is valuable • Community partnerships supply expertise unavailable internally • Shared program delivery successful • Shared resources can help fill gaps in current knowledge
Successful support initiatives do exist but are often short-lived and independent

As illustrated in Table 5.2, the research participants' responses to Question Two can be grouped thematically into three key areas: an ongoing, incremental approach is important when expanding on current activities, sharing resources and working in partnership with other organizations is valuable, and successful support initiatives do exist but are often short-lived and independent.

Question Three: Future Strategies for Developing Cross-cultural Responsiveness/ Integration

A learning community future-proofs itself by recognizing the need for flexibility and ongoing learning to respond to an ever-changing situation (McMillan & Chavis, 1986). It takes advantage of both trends analysis and feedback mechanisms to consider the system as a whole, focusing on positive outcomes rather than problems. This section presents the participants' responses to the following main question: **What further strategies involving cultural**

responsiveness might support the healthy integration of Newcomer families into local communities? The participants' responses have been grouped thematically into four main areas:

- Establishment of a holistic, culturally inclusive approach to community well-being;
- Educational capacity building;
- Expanded relationship-building and collaboration; and
- Strategic planning, leadership, and funding.

Establishment of a holistic, culturally inclusive approach to community well-being. Participants recognized the importance of systems thinking, which considers the system as a whole, and emphasized the importance of developing a comprehensive approach to community health that incorporated a common understanding, cross-cultural competency, a focus on prevention, and a systemic approach. While participants tended to focus on cultural and social integration, they also noted material problems, such as poverty and workload.

A common understanding of a shared human experience. According to participants, recognition of our shared humanity was fundamental. Helen stated, "We have to begin from a place of common understanding. In other words, what is it that we as humanity, people from different parts of the world —what are some of the things we all share?" (p. 10, line 34, 35, 36; p. 11, line 1). She added,

> I really believe that when we come to understand what the common threads are that we all share, I think we can find those within the context of values. Essentially, people all over the world – we as people – we share many common values: of truthfulness, of honesty, of kindness, of respect, of generosity of spirit – you know – generosity. So I think when we are able to define what our common

> values are – when we begin from that place – that would enhance or positively impact our cultural competency. (p. 11, line 4-9)

Helen noted that building on shared human experience and emotion should be the core strategy right across the board for all the programs developed to support the integration of Newcomer family members of all kinds into the community: "Those are all human experiences that are very similar, regardless of how we're oriented ethnically or even in terms of our family constellation" (p. 12, line 5-7). Tina agreed: "I think public awareness campaigns would be wonderful so that the general public is more educated, they're more tolerant . . . of diversity, more aware of different issues. . . ." (p. 16, line 27, 28; p. 17, line 1), about " 'How do we work together?' as opposed to, 'Oh well, that's not in my backyard, or I don't have to know about that.' " (p. 17, line 2, 4, 5). Sheri felt that people needed to have a certain disposition. She commented,

> They need to be open; they need to ask questions; they need to be interested; and they need to understand that they are not going to have all the answers always. They may never have all the answers. Every time they encounter a new situation, there is growth, there is new learning, there is discomfort, and I think that's learning. (p. 9, line 20-23)

Mary cited the importance of unified, formal learning materials and approaches as well as using all opportunities for cross-education. For example, a program matching host volunteers to families could create a trusting environment between the two families, local and Newcomer, and could facilitate exchanges about issues and support strategies.

Mary pointed to the challenges of working in silos with separate rules for different nationalities or groups in the community and suggested there was a need for an inclusive perspective with an overall understanding of the various aspects and issues of community service

delivery (p. 11). Barbara, however, did not entirely agree and identified a need to develop different intervention strategies and education for diverse cultures, different from strategies for both the mainstream and Indigenous peoples. She said, "I think there are pieces that you can take from the existing programming for First Nations or mainstream white people, and you can apply it. But I think that the big picture is quite different" (p. 7, line 15-17). Experience with Canada's First Nations has demonstrated the importance of not imposing one culture's ways of being and doing on another and of ensuring cultural safety, a supporting space from which each of us finds courage and strength. In recent years, Canada has recognized the importance of providing culturally responsive services and respecting personal and collective support systems when interacting with the country's Indigenous population. This concept can serve as a guiding principle when addressing the needs of Newcomers.

It is worth noting that many of the problems Newcomers face are material: poverty, stress, and over-work. These factors must also be addressed and can be viewed as yet another aspect of a shared human experience.

The effect of development and expansion on cultural competency. Developing cultural competency at a community level is a large task that needs to be integrated into the system as a whole. Barbara felt that one way to improve the support systems for Newcomer children and families was by asking the right questions or more relevant questions and being on board with the fact that we need to implement some changes in the ways we provide support in order to ensure a more informed process for needs assessment and, therefore, support. She went on to say,

> I think that one of the big contributors to things not progressing is what you refer to as the host's fear. People tend to be afraid of things that are different, and we

> also make this leap that, if something is different, it's wrong. . . . And I think we need to look at that, and it sounds so simple, but I think we need to all really seriously look at that, in ourselves and in how we teach kids, and how we value or don't value things. And that's the leap we all make. Oh, that guy looks –, and therefore I'm afraid of him, and if I'm afraid of him, I'm prepared, if you tell me something bad about him, I'm going to believe it. Whereas if he looks like me and you tell me something bad about him, I may or may not believe it. (p. 9, line 21-28)

Jaycee noted that working on creating awareness is not exclusive to specific community members or organizations and needs to be for both individual community members and community service providers, including general advocacy agencies (p.11, line 35-38). Sheri emphasized the fact that cultural competency should be an ongoing learning achievement for everyone and no groups were really an exception. She stated, "I think people make the assumption that because Newcomers are from a different culture and they speak a different language, they are very open and they understand multiculturalism" (p. 9, line 39 – p. 10, line 1, 2) and went on to say, "Just because they look different and just because they are from a different culture doesn't mean that they have to have those experiences. . . . It's that whole recognition of how your own culture affects how you view everything" (p. 10, line 23-26).

Mandy noted, "There's a tendency for both Newcomer families and people within the host community to paint things with a black-and-white brush and to polarize issues" (p. 18, line 17-19), suggesting that both host and Newcomer families would benefit from receiving some systemic and government-supported education about the values of the other community:

> . . . because I've heard them ask me, "Please tell me about what a Canadian family is like. And tell me about what makes a Canadian family tick. How does the Canadian family manage all of this freedom? Like, what is going on there?" So some of those mechanisms about how families manage liberal, democratic, day-to-day reality would be helpful. Some of the challenges that they're going to be facing [are] in terms of their children's desire to be a part of that. And how to negotiate that, that gap between the children and the parents, would be helpful. (p. 18, line 21-28)

Cross-cultural education seemed to play an important role in providing a contextual background from which to consider the needs of Newcomer children and families. A basic understanding that there may be cultural differences can provide a foundation for questioning, learning, and adapting to individual circumstances.

Focus on prevention. Barbara criticized the child and family welfare system for being focused on reaction and suggested that "prevention" (p. 7, line 1) was the key to greater success in child and family support. She said,

> I don't think that our community has ever done that kind of pulling the four or five staff together and saying, "Let's talk about this, let's figure out, what do Newcomers in Saskatoon need in the next year? What do they most need? What do they most need in three years? What do we anticipate they'll need in five years? And also, what can we do now to make sure they don't need that in five years?" That whole prevention piece. And, it isn't [only] about what they, the Newcomers, need to do. It's also what the community needs to do. (p. 8, line 3-8)

Systemic approach. Mandy emphasized the need for a systemic approach to issues dealing with cultural differences and referred to what has already been done by schools in creating greater cultural responsiveness in relation to Aboriginal children:

> It's been recognized systemically that there's a need to create programs . . . a permanent structure within the organization, specific programs, individuals who are not only trained in that area, but who are also First Nations, Inuit, or Métis. . . . I'd say that all three of those would be important in this area as well. So, a structure within this organization, programs that are specifically linked to this, and individuals that are not only trained but have direct experience, immigration experience, and cross-cultural, just in terms of who they are. . . . (p. 7, line 28-36; p. 8, line 1-4)

As Mandy pointed out, awareness of best practices and existing models is important in establishing a systemic, culturally inclusive approach to Newcomer family services.

Educational capacity building. A learning community is actively engaged in learning together and/or from each other. Participants emphasized the importance of building educational capacity at all levels. This included community-wide cross-cultural awareness, formal education and professional development, informal education, and taking advantage of existing models and resources.

Community-wide cross-cultural awareness and responsiveness. Mary emphasized the necessity of cross-cultural awareness training for every member of the community, including community service providers and their clients and noted the importance of keeping the cross-cultural competency toolkit up to date in times of change. She said, "The toolkit has to be a live

toolkit so that every time there is a new change [it is upgraded]" (p.6, line 26, 27). Mary recommended starting with improving and sharing existing tools:

> Even if you are a very curious person and really want to help, you have to open your own chapter of research . . . . Do they have time for that? Is it built into their schedule? Is it built into their curriculum? If it is not built in, at the end of the day you will burned out or give up. (p. 4, line 6-9)

She continued, "I honestly think it needs to be embedded in the educational system" (p. 4, line 12-13):

> We can minimize the risk of the wrong educational material by making them formal and making sure that there is an organization or governing body that looks after the material and they are making sure that these are the right materials that are provided. (p. 7, line 8-10)

One area of particular concern to Mary was family issues. From her perspective, most of the community's efforts were on providing parenting education tools for Newcomer parents, whereas there was also a need to ensure the community's family support system was sufficiently developed to interpret and diagnose family issues when it comes to cross-cultural differences (p. 6, line 9-12). Similarly, foster parents need to be equipped with the right cross-cultural tools and awareness to provide adequate support for Newcomer children in care. Mary said, "I know they probably would have empathy and sympathy for the kid and her loss and everything else, but on the other hand, how was the family equipped to support this child?" (p. 6, line 2, 3). She emphasized the importance of recognizing the consequences of today's actions on future society and said, "Children are the grown-ups of tomorrow. Whatever (support) we give them right now, we are going to see the results in future" (p. 8, line 23-25). Jaycee mentioned the need to provide

Newcomer parents with information about their rights and responsibilities when living in Canada: “The parents that are new to the country don’t know what their rights are, aren’t really aware what the child’s rights are, and they are around a power structure where they feel intimidated” (p. 7, line 24-25). Sheri confirmed that understanding all the factors involved in supporting children and families from different cultural backgrounds would be almost impossible; however, she suggested that recognizing the differences and developing a willingness to look for answers were what was needed.

Take advantage of both formal and informal educational systems. Barbara saw the educational system as an important resource, using as an example cultural awareness of “Aboriginal people in everyday programming and resources and having an understanding and trying to work against racism; all those things need to be part and parcel of the curriculum within the schools” (p. 6, line 25-27). She emphasized the importance of an in-depth and integrated approach to learning when aiming for culturally responsive community education, and said,

> I don't mean just school when I say education. I think community education. There are lots of ways those things can be done. I know the schools do some interesting things with the cultural nights they have. But again, those things, I think, are mostly about dance and music and food. And that's good; that's lovely and it's always interesting. But you can kind of get some of that by going to a restaurant that serves African food. And you can pick out some of those things. So you have to come away with more than a taste for new spices. You have to integrate that. (p. 9, line-10-16)

Sheri concurred, saying,

> It comes back to improved education systems. It's exposure; it's constant dialogue about different cultures and not just the, "Oh, isn't this great? He's from Afghanistan. He eats this kind of food." . . . Again, it's getting teachers to the point where they can lead those conversations. Many teachers don't have that ability because they don't recognize it. So, I think it's all connected. You need to get yourself to the point where they can lead in an area so that they can provide those experiences in conversations with teachers so that teachers can then provide experiences in conversations with students. (p. 11, line 10-17)

Barbara and Sheri's comments emphasize the multi-dimensional aspect of cross-cultural capacity building and connect back to earlier comments about the need for a systemic approach that responds in multiple ways and on multiple levels.

Enlargement of professional education and development. Barbara reported that her organization had been taking advantage of many internal and some external resources to enhance the services available to community members and make them more inclusive and relevant to Newcomers and people from diverse cultural backgrounds. She referred to this as an informal process that had mostly been left to individual leaders and the way they perceived the needs of Newcomer families (p. 4, line 21). Both Arnold and Mary identified a need for expanded, formalized professional development in order to achieve culturally sensitive service delivery in child and family support services in Saskatoon. Mary acknowledged the effort and creativity of many caring and passionate community members when it came to supporting Newcomers who are facing cross-cultural shock and challenges; however, she observed,

> You cannot build a system on a person's passion. So, you have to build it into the organizations. It needs to be institutionalized so we can make sure that if this

> person is not here and moves to another province, somebody else is going to pick it up because it is embedded into the organization. So, if it is built into the curriculum, for example, the Education department of the University of Saskatchewan . . . it doesn't matter if I am passionate for that or not. (p. 4, line 20-25)

Jaycee highlighted the need to expand diversity training in the social sciences and degrees, saying, "They need to have something that teaches you a diversity lens that isn't just First Nations" (p. 10, line 12-13). This was confirmed by Mandy who said, "I don't think that there is even one course that is a required course for students who are being trained as teachers. And I know that there was nothing required for me as a counsellor" (p. 9, line 12-14). Referring to her own experience, she said, "There's no training for educational psychologists, unless something's changed since I was in university" (p. 9, line 29-30). She went on to say that the proper and consistent activity and application of learning

> does have to start in the training for teachers and counsellors in this case, and administrators, so when they're being trained, when they're getting their degrees, it needs to be a part of that. And, again, I would use the parallel with First Nations' issues and that I think that was also experienced as an *add-on*, and the changes didn't start to take place until it was becoming more than just an add-on – so that it was embedded – not only in the way people were trained but in the curriculum as well. (p. 9, line 1-8)

Mandy's comments point to the need to ensure there are mandatory courses in cultural diversity embedded in professional educational programs. There's also a need to make people aware that these courses are available and to provide supplementary professional

development for individuals who are already active in the field and who did not have the opportunity to take these classes when they were at university.

Jaycee asserted there was a need for training and educating practitioners and decision-makers. "And to switch those mindsets, you really have to start doing training or presentations in those places where you're having those troubles, like ministry offices, Corrections. . . ." (p. 8, line 38, 39). The urgent need for internal and external capacity building extended to Newcomer child and family service provider organizations. However, Mary said,

> If I want to prioritize and only name the one organization that needs to be informed, that would be the education system, from my perspective; but if I want to go beyond that . . . I would say it's a holistic view and everyone needs to be educated and it needs to be from different angles. (p. 9, line 38; p. 10, line 1, 2, 3)

Jaycee claimed that education for implementing cultural planning should be a mandatory part of the practice within the Ministry of Social Services for everyone with a different cultural background and could build upon their experience working with Indigenous people. Staff should be aware of the need for a cultural plan before taking a Newcomer child out of their home:

> . . . my thinking would be that they have core training and they have tools and other places that you can use and people that you contact, and I think, the Ministry really needs that connection. They need people to start training their staff to look at it that, if you're taking an Aboriginal child out of their home, you're doing all the planning and you're thinking from that perspective. You need to do the same with every child. (p. 7, line 32)

Studies have confirmed that ethnic minority children are over-screened and over-reported for child maltreatment as compared to the general child population (Feightner, et al., 2011) due to a

risk of bias toward particular cultural views, standards, and norms (Hughes, T., 2006). Jaycee suggested the process of developing and implementing a cultural plan for each child would itself build and add to the community's capacity for awareness and would have a compounding effect for cross-cultural education in the community.

Extension of existing models and resources. A learning community looks outside its own boundaries for useful information (Miller & Hogue, 2006) and a number of participants pointed to models and resources that already existed. For example, Jaycee suggested a practice of hiring people from diverse cultural backgrounds in sectors such as policing, using as an example the cultural liaison officers with the Calgary Police Service:

> [T]hey are fantastic, because if you have a Sudanese youth who's come from the background that they have come from, there's a Sudanese officer who can come and say, "I know your experience. I understand who you are. And I understand not everything about you because I'm not you, but I understand. I'm a Sudanese." So, I'm able to talk your language maybe. I'm also able to talk with you in a way that makes sense. (p. 9, line 8-14)

Referring to the residential schools' experience, Mandy suggested there were and will be many similarities in both what has been challenged and what could be the consequences of failing to recognize cultural differences, adding that there should be a different approach to supporting family members. She said,

> The similarities are not in what is necessary – the similarities are in what has been a challenge, and what has been difficult, and what has been attempted to try to bring this into a more systemic approach as opposed to an individual approach. (p. 10, line 15-18)

The example Mandy used was the strategic similarities with the challenges faced by Indigenous Canadians "in having the agenda put on the table and stay on the table" (p. 11, line 3, 4). Mandy suggested that what Indigenous Canadians have was not yet a responsive model: "If you're looking at specifically child protection – it's still not a responsive model . . . that assists parents and families who are struggling cross-culturally" (p. 11, line 5-8). She noted that the primary goal of this model "was to ensure the safety of the child . . ." (p. 11, line 10),

> . . . but there's nothing that addresses the underlying issues that cause those circumstances to be at play in the first place. And part of that is the need to have some cultural brokering going on there – and on an ongoing basis. (p. 11, line 11-14)

Development of relevant educational tools and resources. A number of participants pointed to the need for additional educational tools and resources. Mandy mentioned the limited number of adequate support tools for students in schools, saying,

> Actually, in the school system, there are lots of students who are really struggling on many levels, and no one is really trained to help, to begin the process of teasing out whether it's language acquisition issues, whether it's family dynamic issues, whether it's culture shock, whether it's trauma, whether it's any number of different possible things . . . or just simply the fact that the assessment itself is in a different language. And there's no cultural significance to the questions; the child doesn't understand the questions that are being asked because they don't have the social and cultural background to answer them appropriately. (p. 9, line 19-27)

Acknowledging that "the traditional approach, which is the focus on economy [Newcomer employment and entrepreneurial programs] might not be the answer to visioning a healthy

community" (p. 7, line 21-22), Arnold called for innovation in finding resources and implementing them in new programs with more focus on social development and the integration of Newcomers into society (p. 7).

Expanded relationship-building and collaboration. Participants recognized the importance in community development of joining together to generate solutions. While acknowledging the existence of some collaborative programming and successful partnerships, an expanded community-wide response incorporating collaboration and inter-organizational partnerships was viewed as essential in supporting culturally responsive, inclusive services for all members of the community.

Newcomer child and family service providers as an informal educational resource. Tina suggested that Newcomer service agencies needed to be able to offer some kind of training for cross-cultural competency (p. 8, line 1-5). She explained that there were family resources online that connected with LINC programs, but they were a bit removed and there was no interaction. She emphasized the value and richness of the experience when there are dialogues and personal interactions. She cited personal stories and case studies as another way of learning. "They are powerful as they are lived experience," she said (p. 6, line 2). Mandy implied that Newcomer service providers could collaborate with child and family support services in order to provide a more flexible response or to help families recover after receiving an inflexible response (p. 11, line 20-24).

Formal cross-agency partnerships and collaboration. As noted in the previous section on current developments, there have been a number of informal or short-term collaborations between service providers that have helped to supply expertise unavailable internally. Participants identified a need for these partnerships to be expanded and formalized.

Organizational leaders could be of tremendous assistance in this regard. Jaycee emphasized the importance of collaboration in the broadest sense, including cross-agency collaboration across the country, recognizing that social networks enhance a community's social capital through better use of resources. Sheri agreed, pointing to a program in British Columbia:

> I heard of a great program, I think it was UBC teachers' practice, I think for EAL teachers, was to go into a school and you're teaching EAL but you're maybe co-teaching. So, your practice was co-teaching, which was a skill that kind of reinforces the concept that as an EAL you can't do it all alone, and the class teachers, they can't do it all alone. So, you're forced to collaborate and because you have to practice it, you practice how you go out into the world and how you do things. (p. 13, line 1-6)

A 2008 study of initial teacher education conducted by the Ontario Institute for Studies in Education (Gambhir, Broad, Evans, & Gaskell) confirms the value of programs such as the one Sheri mentioned:

> Initial teacher education relies heavily on field experiences, particularly the opportunities for practice which are undertaken in schools. . . . Partnerships between schools, host teachers, faculty and candidates must be nurtured and supported. The commitment of host teachers need to be better valued and mentorship skills need to be sustained through on-going professional development.

Tina suggested that collaboration was necessary to maximize efficiency and productivity and thus overcome challenges such as timing and, in some cases, duplication of services. She cited the example of a program running parallel with their own similar program and in the same

specific location instead of collaborating so as to be able to cover for each other's knowledge gaps and weaknesses and so serve the clients better (p. 15).

Sheri identified the educational system as a valuable community partner in helping the host community to be more responsive to Newcomers:

> . . . schools are a really great place for that to happen because that's where relationships can naturally develop. That's a great place for relationships to develop between families who are Canadian-born and Newcomer families. I find that it's through relationships that a lot of these polar opposites get broken and people begin to recognize similarities and appreciate differences. (p. 18, line 31-36; p. 19, line 1, 2)

Sheri went on to say, "If other community agencies and associations made better use of this kind of central hub, I think that would be a really great collaboration" (p. 19, line 5-8). Intercultural and newcomer agencies and libraries would also be important collaborators "in bridging some of these cultural differences between the host community, families within the host community, and Newcomer families – by hosting that kind of relationship-building, mutual-understanding activities and programs" (p. 19, line 15-19). Mandy emphasized the importance of not working in silos but collaboratively with sectors such as the "Saskatoon Health Region, Ministry of Social Services, all of those as well" (p. 19, line 27, 28). She added, "Some of the local community-based agencies linking in with the schools and the school system would be a great place to start, and the community associations in particular" (p. 19, line 28-31). Jaycee suggested utilizing advocacy organizations and MLAs to help with advocacy. She pointed to the importance of informal education and relationship-building and emphasized creating awareness without

blaming anyone by attending care events or partnering with the Saskatchewan Youth in Care network.

Tina identified actual work partnerships as another option; however, in that case the issue of confidentiality would have to be resolved. Tina continued, ". . . having, you know, somebody to ask would be helpful without giving full disclosure of our clients" (p. 9, line 12, 13). Mandy noted that collaboration was necessary for all parties involved in the process of child and family support and maintaining privacy should not lead to working in silos. She said that, in some cases,

> they're concerned about their professional risk – risk to themselves professionally – and so that doesn't always put the child or the family first. So if this would provide the vehicle for people to speak more openly in order to assist a family, then that might be a model to consider using. (p. 16, line 30-33)

As Tina indicated, cross-agency partnerships and collaboration will require creativity and flexibility if organizations are to benefit from shared community resources.

Maximization of shared community resources. Barbara pointed to the lack of staff resources dedicated to developing and promoting cross-cultural responsiveness in various sectors supporting community services and the importance of developing a community response. Barbara pointed out each sector had been dealing with its work in isolation from other community support services rather than coordinating an overall support system for the community, and this had resulted in a waste of time and resources. In order to develop adequate steps and a support process, Barbara saw a need for group work and an overall approach to the documentation and study of the steps taken and the results achieved concerning various programs and cases. As an ideal practice, Mandy proposed "we build the capacity within our

own organizations, but then we freely use the resources within the community that are available, and particularly those that are already culturally responsive or more culturally responsive" (p. 17, line 32-35). Jaycee recommended using the resources already available within ethnic cultural communities. As an example, she spoke about one of the foster parents she was in contact with. The child was First Nations and they wanted to know what to do so they phoned her band and asked what they should be doing and who they could talk to. A random sample of licensed Canadian foster parents (Brown, St. Arnault, George, & Sintzel, 2009) confirmed the need to provide foster parents with more comprehensive information to assist them in understanding and respecting children who have values, traditions, and beliefs different from their own.

Strategic planning, leadership, and funding. Participants voiced a number of recommendations in terms of planning, funding, and leadership development.

Outcome-based strategic planning. In accordance with systems thinking, participants outlined the need for comprehensive, long-term strategic planning that takes into account all aspects of cultural capacity building. Arnold referred to his experience in strategic planning on the international level and explained, "If you want long-term impact and long-term strategy, you have to have a road map allocated with resources" (p. 8, line 16-17). Barbara talked about strategic planning beyond an organization and "within the city" (p. 8, line 10) and added,

> So it wouldn't just be for one family; it would be for what we see as the needs of families. Or what we see as our educational needs, for us as the service providers. What do we need to learn? So, I would think that all the Newcomer agencies, and Mennonite Central [Committee], and the school teachers, and the EAL teachers, I would think that they all have some needs in common. They're going to have different needs; they're going to need different textbooks and group rooms, and all

> that kind of thing; but there's some basic stuff they all need to learn too. And I think that could be coordinated. (p. 8, line-13-19)

Mandy suggested that the attempt to develop and refine policies that were current and relevant to the needs should start from different levels: "I think through research. I think through government, actually. . . . I think it needs to be seen as a priority at that level, based on what the described mandate of the education system is" (p. 14, line 26-28).

Arnold identified professional development as a short-term strategy and endorsed a social constructivist approach that recognized the importance of culture and learning through group interactions. He proposed representation by key Newcomer populations, not only in settlement and integration support services but also in mainstream family service providers, as a long-term strategy for supporting smooth transition in settlement as well as general cultural transition for all community members. Tina agreed, pointing out that an agency needs to practice diversity within its own staff as part of its capacity building. In a changing environment, organizations require a variety of complementary resources to build capacity. As noted in a study of initial teacher education (Gambhir, Broad, Evans, & Gaskell, 2008), the process is all-encompassing: "Diversity education is not only a goal of ITE curriculum but also for admission policies and recruitment efforts. Increasing access, attracting, and retaining a diverse teaching force, representative of the Canadian population, is an ongoing struggle."

Development and implementation of an appropriate leadership model. Participants pointed to the critical role played by leadership in cultural capacity building and looked at the skills that are needed and how they can be developed.

Tina observed it was the leader's vision that determined if enough diversity-supporting resources existed in the workplace:

> The leader will set the tone . . . about whether it is *okay* for an agency to go in that direction. Or not go in that direction. Or whether it's okay to just kind of pay lip service to it. Or whether this is really part of our fabric of our agency. And that would include things like employment. . . . (p. 17, line 20-23)
>
> First of all, leadership has to *buy into* that idea themselves. And . . . they have to be aware of the issues. They have to be open to collaborating. They have to be open to learning; they have to be wanting their staff to receive training and be open to having your staff collaborate with other places, to learn. . . . And they have to role model it . . . whether it be internally with their staff or when they're out in the community, to present that bigger picture, to be open, to be curious, to be wanting to learn. And to be vulnerable sometimes. (p. 17, line 18)

She explained the role of a leader as looking at the big picture and increasing capacity rather than being a good manager of the status quo: "Like, how will we move forward in that direction? It's also allocating resources for that to happen" (p. 17, line 24, 25)

Arnold identified mentoring and guiding as key leadership roles (p. 8, line 20) and cited leaders with cross-cultural awareness as key players in improving the system and guiding its direction:

> A leader who really knows it inside out comes up with a strategy that would have long-term better results. But if you have someone, we call him leader or administrator, who doesn't have the inside story, no matter how many resources you put in, it will fail. (p. 9, line 2-4)

Responding to how administrators can develop cross-cultural capacity when, in many cases, they are far removed from the front line, Tina said,

> Well, I think critical thinking is really important. Like just to be able to ask questions, to think about it. I think for leaders to be able to empower their employees to think about these things, as opposed to directing and imposing. I think that'd be more powerful, and I think that they would gain greater wisdom because then they would be able to gather the experience from those front-line people and implement it into, you know, a better model. (p. 19, line 17-22)

Both Sheri and Mandy agreed it was important for leaders to listen to their employees. Sheri referred to organizational theory studied in her university courses and suggested a leadership model that supported progressive and informed decision-making within the context of diversity. She said, "I think of collaborative leadership, where the leader of an organization is not the know-all, and the leader puts structures in place so that people can connect and collaborate and make the best decisions together" (p. 11, line 4, 5). Mandy defined leadership as "people who are in a position to effect change in terms of funding, and in terms of policy, and in terms of program development." Focusing on the importance of leadership style in a time of change, she explained that in order to make an informed decision, leadership needs to be informed by front-line experience. She said, "…people who know what needs to be done need to be consulted" (p. 13, line 17, 18). Regarding the importance of its place in policy that creates consistency in practice, her recommendation was, "Take that knowledge and experience and apply it in a way that makes sure that it's applied across the board" (p. 13, line 24, 25)

Jaycee counted on community-level, grassroots, bottom-up, directed movement when it comes to strategies for success. She recommended making the effort to build relationships and therefore build trust and encouraged ongoing discussion and putting questions to existing stakeholders in the community after building a relationship of trust with them. While this needs

to be done, she noted that it usually took a lot of time and effort: "We spend at our office a lot of time saying to people, 'Step out of this for a second and think: Is this what's best for this child?' Because they don't have that lens" (p. 11, line 12-14).

Enhanced funding and research capacity. Mary pointed out that the allocation of funds for supporting both formal and informal education within the community, and for both Newcomer families and the mainstream support system, was very much dependent on who was deciding and how they perceived the importance and necessity of these services in the community (p. 8, line 8, 9) and felt the decision-makers didn't have the necessary experience and hadn't been exposed to and made aware of the issues. "The other problem is that lots of the funding we receive is government funding, either federal or provincial funds, and is very much dependent on the political side. What is the priority and the platform of that particular government?" (p. 7, line 28-30). Funding is always limited, particularly under neoliberal governments, so the critical issue will be around equitable allocation of resources. Inconsistency or inadequacy of funding can result from a lack of knowledge of both the need and the potential consequences of not funding a particular program or resource. Education and cross-cultural awareness at all levels also play a key role in ensuring evidence-based decision-making.

Mandy noted that, while there were significant differences in the allocation of funds to this area compared to 15 years ago, there was room for a serious increase in the resources supporting cross-cultural literacy at all levels in community (p. 12). Mandy referred to the complexities of allocating funding for such a resource, citing the First Nations model as an example, and said,

> What's similar is the difficulty that, historically, First Nations, Inuit, Métis agendas, to get those put on the table, and to remain on the table, and to be incorporated as anything other than an add-on. Again, the similarity is the difficulty in systematizing an approach which recognizes and acknowledges diversity – and the need to be responsive to diversity. . . . (p. 10, line 1-8)

She pointed out that the educational mandate dictated inclusivity in education for all, using as an example, children with special needs:

> And if that is a mandate, the mandate of the education system . . . that includes the Newcomers and new Canadians – the children that are entering the system now – then we need to have what is necessary to support those learners. And that is their educational right! (p. 14, line 18-22)

This is an important argument and suggests the need for an expansion of the scope of inclusivity to cover more diverse populations, including Newcomers with a significantly different cultural background. This would then support additional funding and resources for capacity building.

Mary cited limited funding and limited research as two important challenges in the process of developing a toolkit for cross-cultural awareness and competency. Enhanced research capacity would also play an important role in developing cross-cultural education and development programs and resources. Ongoing monitoring and evaluation are important tools to support decisions around funding allocations and program needs, especially in a rapidly changing environment.

A summary of future strategies for developing cross-cultural responsiveness/integration. Table 5.3 provides a summary of the main themes emerging from the participants' responses to Question Three with the responses grouped thematically.

Table 5.3

Question Three: Future Strategies for Developing Cross-cultural Responsiveness/Integration

What future strategies involving cultural responsiveness might support the healthy integration of Newcomer families into local communities?

Participant responses grouped thematically:

Establishment of a holistic, culturally inclusive approach to community well-being

- A common understanding of a shared human experience
- Development and expansion on cultural competency
- Focus on prevention
- Systemic approach

Educational capacity building

- Community-wide cross-cultural awareness and responsiveness
- Take advantage of both formal and informal educational systems
- Enlargement of professional education and development
- Extension of existing models and resources
- Development of relevant educational tools and resources

Expanded relationship-building and collaboration

- Newcomer child and family service providers as an informal educational resource
- Formal, cross-agency partnerships and collaboration
- Maximization of shared community resources

Strategic planning, leadership, and funding

- Outcome-based strategic planning
- Development and implementation of an appropriate leadership model
- Enhanced funding and research capacity

As illustrated in Table 5.3, the research participants' recommendations for future strategies involving cultural responsiveness that will support the healthy integration of Newcomer families into the community can be grouped thematically into five main areas: establishment of a holistic, culturally inclusive approach to community well-being; educational capacity building; expanded relationship-building and collaboration; and strategic planning, leadership, and funding.

Summary

This chapter provided a thematic overview of the participants' feedback on current and future culturally responsive service delivery for Newcomer children and families. Participants recognized the importance of capacity building through working together, establishing a culture of continuous learning, and developing knowledgeable, supportive leadership. They emphasized the importance of community-wide cross-cultural awareness and responsiveness, underlining the fact that although immigration may be initiated for financial reasons, culturally responsive service delivery is essential in sustaining it. Cross-cultural awareness needs to include cross-cultural awareness education and training, capacity building for educational preparedness, leadership development, culturally responsive resource development, and consistent policies and procedures.

The next chapter aligns participant feedback with insights from the literature reviewed in Chapters 2 and 3 concerning learning communities and community development. This is followed by a discussion of the core findings of the study as they relate to capacity building on multiple levels for culturally responsive support services for Newcomer children and families.

Chapter 6: Analysis and Discussion

Introduction

Canada has long relied on immigrants to work its natural resources and supply agricultural labour, and the number of immigrants has continued to increase as a result of globalization and a neoliberal focus on free market capitalism. At the time of the study, immigrants constituted over 21% of the Canadian population and this figure was estimated to rise to 30% by 2036 (Saskatchewan Bureau of Statistics, n.d.-b). Saskatchewan has experienced rapid economic and population growth in the previous10 years and the Saskatchewan Immigrant Nominee Program (SINP) has played a key role by targeting potential immigrants with the skills and experience in high-demand occupations (Garcea, 2008). Saskatoon has benefitted disproportionately from the recent influx of Newcomers and rapid economic growth (Government of Saskatchewan, 2014) with an 11.2% increase in its population between 2011 and 2016 (Statistics Canada, 2017a). Immigrants represented 15.6% of the Census Metropolitan Area's total population in 2016 with a rapid rise between 2011 and 2016 (Statistics Canada, 2017b). The increase in Saskatoon's immigrant population was initially masked by a rapid increase in the Indigenous population (Statistics Canada, 2017, October 25) and urban public policy has been premised largely on the Indigenous population. The municipality is now playing catch-up to address the needs of an increasingly multicultural population.

It is evident that systems thinking and systematic capacity building on multiple levels is needed to support the needs of a changing community. This study focused on culturally responsive child and family support services as a way of arriving at a deeper understanding of the issues involved in community development in a changing environment.

As part of a learning community, systems supporting Newcomer child and family members in Saskatoon are engaged in learning together and/or from each other (Society for Organizational Learning, 2017) as a positive response to the challenges created by the rapidly changing population. The eight participants in this research project represented four different child and family sectors providing support to Newcomer children and families in Saskatoon, furnishing rich insight from mid-level leaders with both front-line and administrative experience into the present state of cultural responsiveness, current support services, and possible future strategies for further developing culturally responsive services to support Newcomers' integration into the community. The participants' awareness of current support services and the challenges organizations face in delivering culturally responsive child and family support services are best understood within the framework of Saskatoon as a learning community building its capacity for cross-cultural service delivery through community development.

This chapter provides an analysis of the city's status as a learning community and the existing state of cultural responsiveness in Saskatoon by aligning insights from the research data collected using the methodology outlined in Chapter 4 with the secondary literature presented in Chapters 2 and 3. This is followed by the core findings from the study as they relate to supporting current efforts by community leaders to ensure the healthy integration of Newcomer families into the local community. The findings fall under the umbrella of capacity building on multiple levels for culturally responsive support services for Newcomer children and families and encompass five principal areas: community awareness and responsiveness, leadership development, educational preparedness, relevant resource development, and consistent policies and procedures.

Capacity Building within Saskatoon's Learning Community

The literature highlighting community and its changing face in a global world confirms the interplay between a community and its members as vital to each party's health and resilience. Community support is essential for individual members' well-being, while the individual's well-being contributes to the community's overall fitness. Bringing people together with diverse cultural backgrounds, skills, and abilities to work towards the betterment of society generates social capital and is a life-giving feature of community. In line with social constructivism, learning takes place and new realities are constructed as individuals and groups interact, negotiating relationships that reflect communities of learning and understanding (Cottone, 2011). The rapid expansion of Saskatoon's multicultural population was motivated by economics. However, if a community and its members are to flourish, both economic and social capital must be valued equally. Identifying the elements that will support Saskatoon's development in a rapidly changing environment represents the core of this study. Cross-cultural capacity building appears to hinge on two key strategies: 1) ongoing inquiry and improvement as part of a learning community and 2) community development whereby community members join together under strong, consistent leadership to develop initiatives or programs for improving the quality of life at the community level.

Saskatoon as a learning community. A learning community is one that integrates economic, social, and cultural development and fosters a sense of continual learning (Miller & Hogue, 2006). It is a community of constant inquiry and improvement by a group of people collectively enhancing their capacity to produce the desired outcome (Senge, 1990). Although each community is the product of a unique combination of circumstances, culture, personalities, and interactions that will never be replicated from one community to another, there are common

patterns and themes that can be shared across communities. These patterns suggest that there are similarities in the issues confronted by communities and that they may respond in similar ways (Miller & Hogue, 2006). Study participants expressed, on multiple occasions, their view of Saskatoon as a learning community facing and overcoming challenges as they occurred. In particular, they noted efforts to expand their knowledge base, increase their physical and human resources, and work together to take advantage of their combined capacity. Their efforts were not always successful and did not always go far enough, but all sectors had the best of intentions and demonstrated willingness and effort. Consistent policies and procedures and a systemic, future-oriented approach are key in overcoming these hurdles.

In discussing change management, Senge et al. (1999) stated that there are many reasons why an organization/community may experience difficulty in attempting to transform itself into a learning organization/community. Finding the time and meeting priorities are two of the major challenges. Participants in this research noted that sometimes staff and leaders were busy with tasks that seemed to have more immediate priority than attending to the strategies and activities associated with transforming the organization's culture and noted the lack of strong, consistent leadership. Limited relevant resources to support the process has been another obstacle (Senge et al., 1999) and participants emphasized this issue over and over again. Fragmentation, competition, and reactiveness are other issues that learning communities may have to deal with while in transition (Chawla & Renesch, 1995). For example, competition among different organizations and community service providers over funding was verified by study participants from multiple sectors. Proactivity, rather than waiting to respond to external factors, is a positive strategy recommended by Chawla and Renesch (1995). The results of this study noted a more

proactive approach in some sectors than in others in providing support for Newcomer children and their families.

The role of leadership is crucial in a learning community, creating a climate in which the community can continually and collectively enhance its capacity. A leader who is familiar with the concept of the learning community and how it can be used to meet the community's needs is a valuable resource. Participants pointed to the vital role played by leaders who served as role models, motivating employees to embrace change, introducing new approaches or resources, and co-ordinating collaborative community initiatives. Mid-level leaders in particular are aware of what the workforce as a whole is ready to adopt (Koene, 2017) and are able to promote an adoption mindset as they are connected to the employees carrying out the tasks (Gilbert, 2009).

Multicultural community development. Becoming a multicultural society requires the active construction of new ways of living together and new forms of spatial and social belonging that anticipate the complexities of bringing different cultures together. As part of community development, members of the community are all involved in taking collaborative actions and finding solutions to common problems. According to Putnam (2007), this must include social capital: "features of social life: networks, norms and trust that enable participants to act together more effectively to pursue shared objectives" and achieve social cohesion. Ermine (2007) outlined the importance of creating an ethical space where Indigenous and non-Indigenous people can meet and share ideas and cultural worldviews in an atmosphere of respect and trust. The importance of this vision for Saskatoon's community was brought forward by most of the participants in the study with emphasis on the leaders' role in guiding the process.

Existing State of Cultural Responsiveness

After years of facing sudden change and the new needs and challenges associated with that change, Saskatoon's child and family support leaders seemed to be aware of the value of community development strategies for enhancing service delivery and responding to community needs by joining together on multiple levels to create change, and this was reflected in the participants' responses. Despite financial, educational, and procedural limitations, Saskatoon had employed community development strategies to the best of its abilities, albeit unevenly, across the child and family support service sectors. Kotter and Cohen (2002, pp. 3-6), in their eight stages of change management, provided a useful framework for describing the existing state of cultural responsiveness in Saskatoon as it became evident in this study.

1. **Creating a sense of urgency:** There appeared to be a lack of dialogue between government and the local community about the necessity and reasons for creating special programs to invite Newcomers to the province. The failure to take this step may have engendered many assumptions and much confusion with community members assuming that Newcomers are a financial burden on the community and are supported by government or that they are going to take jobs away from local people and take over the local market and economy.
2. **Pulling together a guiding team with the needed skills, credibility, connections, and authority to move things along:** Settlement service provider organizations have been playing the role of the team designated to support the process of resettling Newcomers in the city. Since this arrangement was separate from mainstream services and not built into the system, exposure and dialogue were limited and, therefore, so was local public awareness. This approach isolated settlement service provider organizations, limited

opportunities to collaborate, raised the level of fear of the unknown, and ultimately marginalized and isolated Newcomers.

3. **Creating an uplifting vision and strategy:** One can question whether the initial effort was adequate and therefore whether local authorities have been successful in meeting this objective.
4. **Communicating the vision, and strategy through a combination of words, deeds and symbols:** This was lacking at first; however, the City of Saskatoon along with other stakeholders has acknowledged this factor and supported the fourth stage of change. For example, in recent years the word *diversity* has appeared more often in official speeches. The use of many visual images representing ethnic professionals as members of society has been encouraged in advertising. There is, however, a need for further focus on communicating vision, purpose, and strategies.
5. **Removing obstacles or empowering people to move ahead:** There has been some attempt to facilitate this process; however, the very limited communication about the reasons and necessity for the change has obviously detracted from clarity and therefore from the expected result.
6. **Producing visible symbols of progress through short-term victories:** The province's economy has been greatly affected by the SINP program's successful implementation. However, the absence of clear communication, acknowledgement, and celebration of interim victories has again left the local community in the dark and in doubt.
7. **Sticking with the process and refusing to quit when things get tough:** This stage has also suffered from the lack of clear communication and ownership of the plan in addressing problems and removing obstacles. For example, supporting family members

from various cultures and norms when there is limited experience, expertise, and resources within local community services constitutes a tough challenge. Consistency and focus in attending to strategies and resources supporting all parties involved are crucial for community wellbeing.

8. **Nurturing and shaping a new culture to support the emerging, innovative ways:** This has been very slow to develop due to an emphasis on the economy rather than social well-being but is now beginning to appear.

Developing capacity, according to contingency theory, is dependent on both internal and external situations as organizations satisfy and balance internal needs while adapting to environmental circumstances (Morgan, 2006). Innovations have been uneven across the various sectors with the existing state of cultural responsiveness in Saskatoon's community varying greatly depending on the sector, its degree of interaction with Newcomer family members, and its internal structure. Saskatoon's community leaders have shown a great deal of care, good intentions, and innovative approaches in upgrading and updating their support systems to accommodate individuals from diverse cultures. There have been important efforts to increase capacity with the development and expansion of programs, an increased number of staff, and the hiring of employees with immigration or diversity experience. Community child and family services have provided additional support (child care, transportation, linguistic interpretation) for their clients in order to remove barriers to service. School and community child and family support service providers have partnered with Newcomer child and family support service providers on joint programming that increased staff awareness and provided relevant Newcomer support services. Key findings are outlined below on a sector-by-sector basis.

Newcomer child and family support service providers. Newcomer support staff play a pivotal role in initiating and promoting capacity-building community development activities. They act as the first point of contact for Newcomer families and face the initial issues in the settlement process alongside them. Through this experience, Newcomer support service providers gain a vast amount of experience in the field and are very aware of Newcomers' needs and issues. They become aware of and accustomed to the deficits in the community's ability to support Newcomers, which may limit their ability to identify potential points of improvement. Having said that, they have developed and implemented several successful partnership programs, such as SSWIS (Settlement Support Workers in Schools), a best practice adapted from Ontario (Settlement Workers in Schools, 2018). The Newcomer child and family support service providers, more than participants from the other sectors, seemed to focus on the systemic problems and deficits in the support system for Newcomer family members in the Saskatoon community. This may be due to their direct and extensive interactions with Newcomer clients soon after their arrival in Saskatoon, leading settlement support service providers to view themselves as advocates for Newcomer children and families.

Staff in this sector are typically selected based on their personal immigration experience with some relevant degrees in the humanities and social sciences. The employees do not have formal education related to the settlement process since there is limited formal education available in this field. In the absence of formal training, staff draw on their personal experience or their peers' personal experience in a trial-and-error fashion. Arnold and Mary agreed that there was an absence of a formalized, unified approach to providing support services in this sector when it came to families from a different cultural background. Although they have access

to auxiliary services, such as linguistic translation, this may not give them the ability to accurately translate cross-cultural differences.

Community child and family support service providers. The community child and family support service providers indicated they had limited interaction with Newcomer families as clients. This may be, as participants noted, because the counselling style and services are not culturally relevant to Newcomers. Community child and family support service providers suggested that, whenever their organization employed temporary staff members with a diversity background, the organization took in Newcomer clients and provided service to them. However, the number of Newcomer clients again declined when the temporary employees' term came to an end. The limited interaction may explain community sector participants' limited insight into the issues affecting Newcomers. Their awareness of Newcomer clients' settlement and integration needs were inconsistent and had developed through informal connections between staff members and the Newcomer population.

According to study participants, this sector had limited involvement in building community cross-cultural capacity for a variety of reasons. Their attempts to present an image of cultural sensitivity involved mostly office signage and hiring the occasional contract employee with immigration experience. Community child and family support service providers reached out to Newcomer support service providers to obtain assistance with linguistic interpretation but did not express a significant concern or need for cultural interpretation in their service delivery.

School-related child and family support service providers. Helen and Sheri, education sector participants, presented a fair degree of awareness of the challenges faced by Newcomer children and families and were actively involved in community development activities in response to a changing environment. Leaders from this sector were professionals with a relevant

university education. While they had some personal experience, they had developed additional professional insights in responding to issues involving Newcomer child and family support in schools. As mentioned earlier, they also established collaborative joint programming with Newcomer service providers, such as Settlement Support Workers in Schools (SSWIS). Through this program, school staff members have access to services, such as linguistic interpretation and specialized youth and family-related workshops, offered by Newcomer support services to assist Newcomer clients. The collaborative programs expand the range of resources offered to parents and students while at the same time easing the pressure on staff from both sectors and adding to the staff's insight and hands-on experience.

Awareness of the complex needs of Newcomer children and families has led the education sector to increase its service delivery capacity for these individuals. This has included the creation of a Newcomer Student Centre providing orientation and assistance with registration for Newcomer families and the hiring of teachers and teaching assistants with culturally diverse backgrounds. They have also attempted to support their staff's education and increase their cross-cultural competency through workshops and trainings offered by Newcomer service providers.

Education sector participants emphasized the need to develop formal educational capacity within their staff and to establish systemic policies and procedures for service delivery. Participants seemed to value partnerships and collaborative programs, which they viewed as a community-level learning experience for all parties: teachers, Newcomer family members, and the broader community.

Advocacy-related child and family support service providers. Mandy and Jaycee were formally trained and held relevant university degrees along with professional and personal

counselling experience. They had participated in limited collaboration and resource-sharing with other community organizations due to privacy and confidentiality. However, they presented a broad awareness of the need for culturally responsive service delivery due to their work with Indigenous families and children and had been exposed to the problems of Newcomer families through their involvement in child protection and social services. Their advocacy role engaged them in considering various resources, provincial, national, and international. Due to the nature of their work, they had a comprehensive understanding of human rights legislation and other advocacy-related resources. Participants from this sector emphasized the importance of reviewing and adapting best practices from other centers functioning within a similar context, specifically culturally responsive counselling and support services that have been developed to respond to the needs of Indigenous families.

Core Findings Regarding Capacity Building

As interaction increases among Saskatoon's diverse cultures and social classes, the critical difference between intercultural contact and a culture clash may lie in diversity education and collaborative initiatives as part of a comprehensive change management process. This pertains not only to the newly arrived others who seek admission into established social structures but also to host communities that must shift their sometimes-entrenched perspectives in order to make increasingly hospitable choices. Despite recent endeavours to build community capacity, participants identified limitations in community awareness and responsiveness, leadership capacity, educational preparedness, relevant resources, and systemic policies and procedures that hindered Saskatoon's ability to ensure culturally responsive service delivery for Newcomer children and families. At the core of the study's findings is the need for ongoing inquiry and development as part of a learning community in order to improve the quality of life

at a community level. This involves building capacity on multiple levels (community members in general, child and family service professionals, and leaders) and in multiple areas (awareness, leadership, education, resources, policies and procedures) as outlined in Figure 6.1.

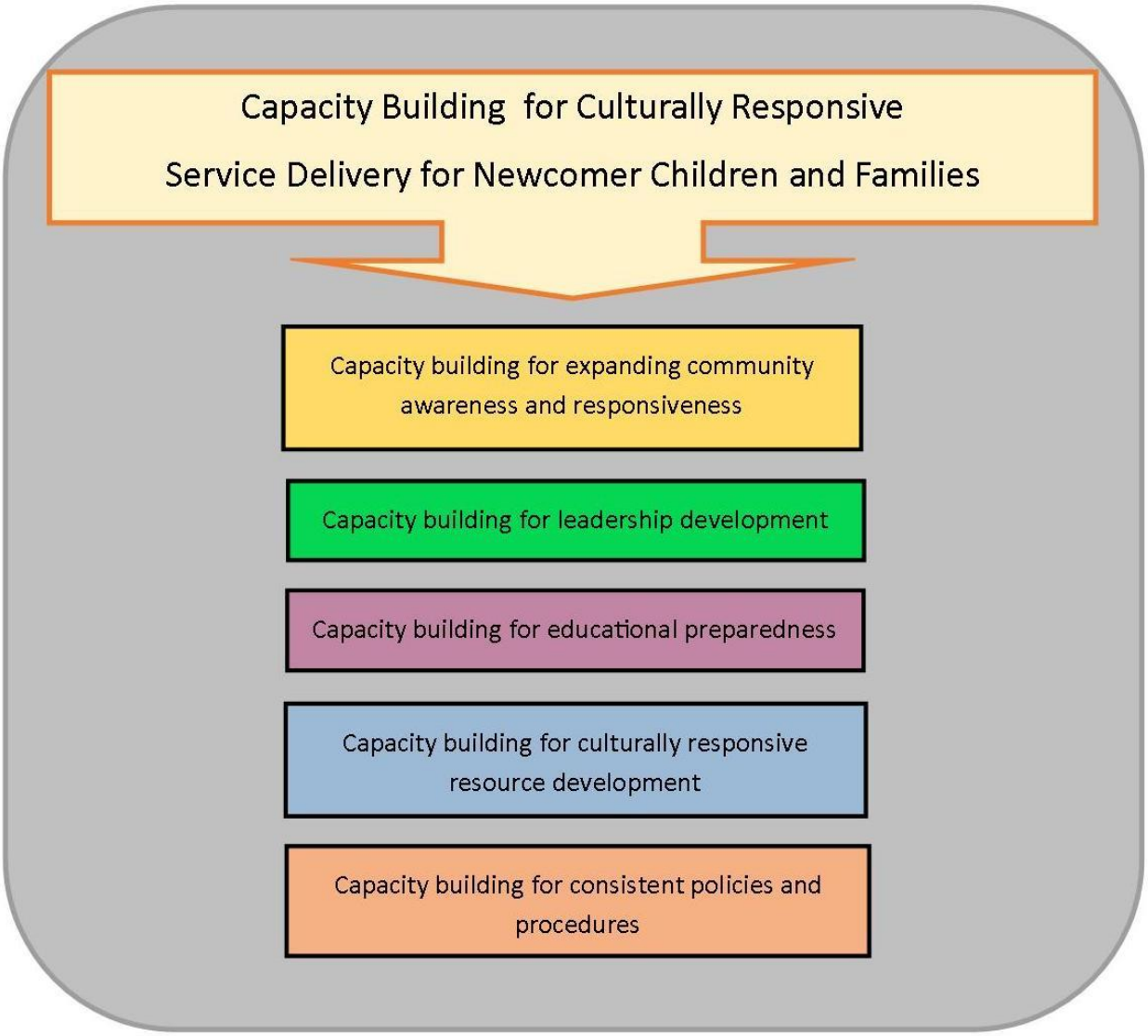

Figure 6.1: Capacity building for culturally responsive service delivery for Newcomer children and families.

As illustrated in Figure 6.1, capacity building is recommended in five different areas: community awareness and responsiveness, leadership development, educational preparedness, culturally responsive resource development, and consistent policies and procedures. Each of

these areas is discussed in greater detail in the following sections. Due to the organic nature of the findings, there is some overlap as concepts are explored from different angles within each of the areas.

Capacity building for expanding community awareness and responsiveness.

A learning community shares common values and is actively engaged in building capacity through learning together and/or from each other. Figure 6.2 illustrates the components involved in capacity building for expanding community awareness and responsiveness.

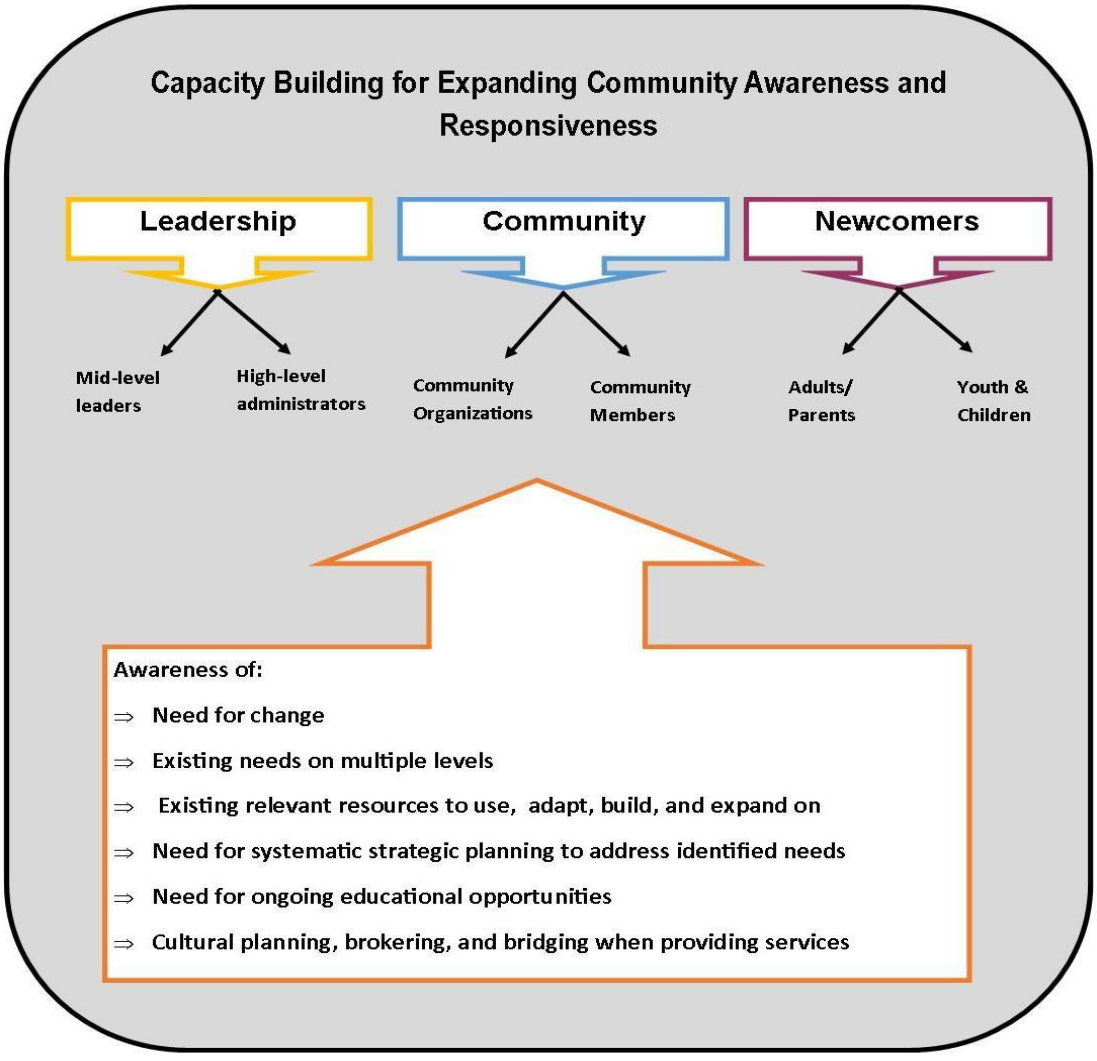

Figure 6.2: Capacity building for expanding community awareness and responsiveness.

As illustrated in Figure 6.2, participants recognized that creating an awareness of need among the leadership, the community, and Newcomers is the first step in capacity building for expanding community awareness and responsiveness.

Awareness of need. Capacity building for expanding awareness and responsiveness on a community-wide level incorporates three stages. The first is to develop a greater understanding of the purpose of and benefits derived from immigration. Understanding the need for immigration to Canada leads to the necessity to develop a greater understanding and appreciation for the challenges faced by immigrants. A mandate for inclusive community services leads to a need to expand the community's knowledge about different cultures and their contextual norms as it impacts communication and relationships, and therefore the sense of connectedness and cohesiveness in the community. This establishes a foundation for culturally responsive behavior by underlining the belief that reality is socially constructed for each of us differently as a function of our environment, culture, and interactions.

There has been a lack of dialogue between government and the local community about the necessity and reasons for creating special programs to invite Newcomers to the province. Understanding what has brought about a change in the population's makeup reduces negative assumptions and stereotypes and is an important step in understanding the need to respond to the new social context. It aligns with the first step of change management as outlined by Kotter and Cohen (2002) of creating a sense of urgency and serves as a building block for developing strategies, allocating resources, and taking action to support an inclusive sense of community.

Awareness of need by study participants was dependent on the degree to which their sector had been exposed to issues related to Newcomer children and families and the level of interaction with Newcomer family members. Participants in the settlement (Arnold and Mary)

and education (Helen and Sheri) sectors had a more immediate and close involvement with Newcomers and as a result were more engaged in problem-solving and resource development. There was, however, general agreement on the need for expanding and building awareness in the following areas:

- Understanding the need for change;
- Identifying existing needs;
- Identifying existing relevant resources to use, adapt, build, and expand on;
- Undertaking systematic strategic planning to address identified needs; and
- Providing ongoing educational opportunities

Awareness-raising on multiple levels. Participants identified a need to expand awareness on three main levels: community leaders (both mid-level leaders and high-level administrators), community (organizations and residents), and Newcomers (adults/parents and youth/children).

Leaders are responsible for setting the tone by communicating a vision and achieving and sustaining that vision through systemic advocacy. Participants suggested that cross-cultural experience was critical but felt that it should be complemented by formal education and professional experience. In order to provide guidance and direction, it is important that leaders be aware of their personal strengths and limitations and constantly update their knowledge of the strengths, limitations, and needs of their community. This includes an understanding of current community capacity as well as engagement in exploring and expanding future capacity. Participants suggested that leaders' personal qualities, such as curiosity, care, and commitment, as well as their professional qualities, such as exposure to innovative practices in other centers, are essential to their capacity to lead change. While participants demonstrated these qualities in various ways, they also acknowledged the need for further development of these qualities in all

leaders and at multiple levels. Jaycee recommended a collaborative leadership style, while Mandy emphasized leadership informed by front-line experience. Sheri viewed the creation of her position as coordinator for EAL-related issues as a positive step but also recognized that she was only one person and it was an individual manager who had hired her.

A majority of participants agreed that Newcomer child and family support service providers in Saskatoon are mostly aware of the needs and their implications. With their support, this awareness needs to be expanded to support service workers and professionals throughout community organizations in a systemic way to serve as a foundation for capacity building as part of a learning community. Supplementary professional development courses could be complemented with an informal process of learning through exposure, facilitated by collaboration across organizations and programs.

Understanding the natural process of culture shock can provide both Newcomers and local community members with insight into their emotions and what they are experiencing as individuals. In addition, cross-cultural awareness is necessary for every member of the community in order to prevent race-related issues and maintain community well-being. Participants emphasized the importance of developing programs designed to encourage close interactions and exchanges between community members. As social constructivism explains, these interactions help people recognize similarities and appreciate differences between one another and are an important preliminary step in relationship-building as learning must incorporate heart as well as mind (Bandura, 1963). These interactions have a greater chance of success if they are accompanied by informal educational activities for both Newcomers and community members that promote awareness of the fundamental differences in social norms and individualistic/collectivistic approaches to community in different cultures.

Openness and willingness to learn. As the texture of the community becomes more diverse, and therefore complex, the task of building cross-cultural awareness becomes an ongoing process. Providing effective support for Newcomer children and families requires a shift in understanding and a willingness to look for alternative answers. As Morgan (2006) explained in discussing contingency theory, "There is no one best way of organizing. The appropriate form depends on the kind of task or environment one is dealing with" (p. 42). Participants recognized that organizations need to recognize that it isn't enough to inform Newcomers how the Canadian system works. They also need to obtain information about the Newcomers' background knowledge and understanding, listen to their opinions and their potentially different needs and approaches. Similarly, it should not be assumed that Newcomers and staff with immigration and cross-cultural experience have adequate cross-cultural awareness. Their knowledge and experience will be limited to their specific country of origin or experience and may be irrelevant or even contrary to that of Newcomers from other cultures.

Build on existing models and resources. Some study participants were aware of progressive models and best practices in other parts of Canada as well as abroad and recommended a systematic study of these resources and possible modifications to meet the needs in Saskatchewan. Exploring existing models and resources that have been developed in centers with longer-term exposure to diversity broadens leaders' vision and gives them innovative ideas that can be adapted to meet local needs based on local contextual differences. It can assist leaders and staff in identifying what is missing, what needs to change, and how to improve.

Participants noted, on multiple occasions, the similarities between Indigenous and Newcomer families in facing challenges related to relocation and culture shock and this is supported by the literature regarding Indigenous people and cultural responsiveness as noted in

Chapter 3. While no two human experiences are the same, both Newcomer and Indigenous communities have experienced cultural and land/location displacements and share many elements of a collectivist culture, which places a strong focus on family and elders. While understanding and respecting First Nations' legal and constitutional rights, these similarities provide a useful starting point for expanding concepts of cultural inclusivity. The participants recommended expanding the concept of diversity by using the educational materials in the curriculum for First Nations people as a model, building and expanding on them to acknowledge the rights of all individuals with cultural differences. One participant from the child and family advocacy sector suggested that recognition of the rights of Indigenous children to their culture should be expanded to encompass all children with cultural differences. Similarly, the Indigenous child and family services model incorporating Elders, extended family, and community members in the decision-making process is an example of an alternative approach to family support. Participants referenced successful efforts by the educational system to create an inclusive environment responding to all learners' needs and suggested it should support Newcomer children with different needs and challenges just as it supports those with special needs.

Capacity building for leadership development. Leadership capacity building is a key factor in facilitating community development within a learning culture and participants identified leaders as a key element in improving Newcomer support services. They set the tone, act as role models, and motivate others to the cause of successful multicultural community development. Figure 6.3 illustrates the components involved in capacity building for leadership development.

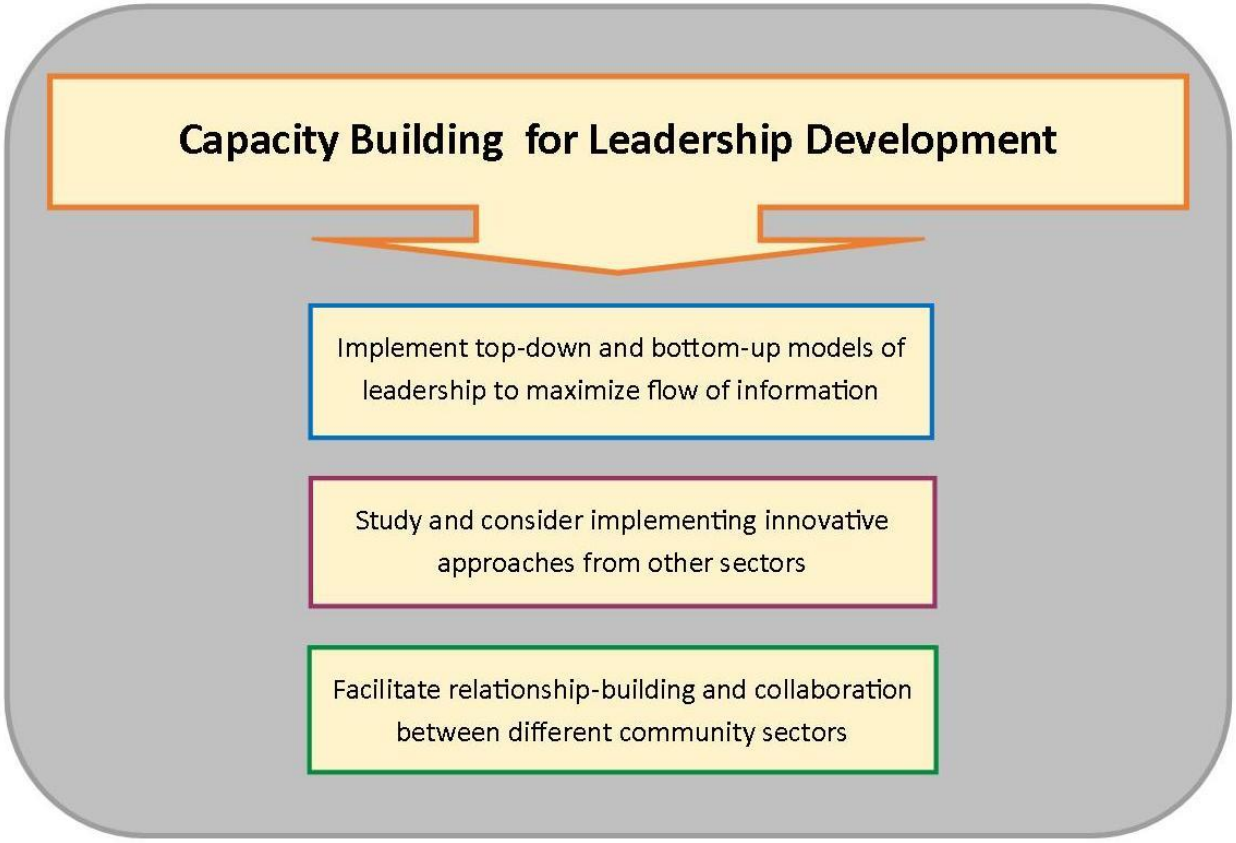

Figure 6.3: Capacity building for leadership development.

As illustrated in Figure 6.3, leadership capacity building has three key elements: maximizing two-way flow of information, studying approaches from other sectors, and facilitating relationship building between different community sectors.

Participants noted that administrators, higher-level decision-makers, and government funders were not always aware of Newcomers' needs. In times of demographic change, there is an increased demand for upgrading leadership knowledge and expertise as the experiences leaders have gained to date may be limited to serving existing populations and dealing with issues within certain norms. The lack of shared knowledge has a serious impact on establishing priorities and allocating funding, which are dependent on the leaders' perception of the importance and necessity of those services (although it should be noted that decisions are

sometimes driven by ideological or philosophical considerations rather than a lack of knowledge). Asking the right questions, looking for commonalities, gathering information and options from front-line staff, and considering all the possible answers are critical elements of the leadership role in a changing environment.

It is imperative for leaders to build capacity – both in themselves and others – to develop awareness of the big picture and set the tone for change rather than simply managing the status quo. Systems thinking encourages looking beyond the immediate context by appreciating the impact of specific actions upon others and exploring the connections. This supports a more inclusive understanding of the organizational context and an appreciation for the organization and its learning as a dynamic process (Senge, 1990). Rather than simply reacting to the wide range of problems, leaders can create a climate in which communities continuously and collectively enhance their capacities and improve or achieve desired outcomes (Miller & Hogue, 2005). Participants recognized that improving leaders' knowledge and awareness will ensure that leaders are fully aware of existing needs as well as capacities and are in a position to build good strategies for assisting staff, and ultimately the community, to better adapt to changing community needs.

Participants felt that leaders at the primarily administrative levels were often far removed from the challenges faced by front-line staff. They noted the importance of ongoing, two-way communication with front-line staff as they are the ones in most direct contact with clients and their needs. This is in line with Kotter's (1996) suggestion that leadership practices need to be top-down as well as bottom-up in a changing environment. An improved leadership style (top-down and bottom-up) that supports the flow of information and expansion of vision has the potential to improve the process and quality of the leaders' decision-making.

Multicultural leaders on various levels can engage their respective constituencies, work easily across cultural boundaries, and facilitate inter-group dialogue. Both mid-level and high-level administrators are in a position to examine and adapt progressive resources and strategies, enhance innovation and collaboration in program development and delivery, coordinate the development and sharing of resources, and advocate on behalf of their organizations and community.

Capacity building for educational preparedness. Members of a culturally diverse community do not necessarily share common beliefs, assumptions, and attitudes highlighting the need for cross-cultural education at all levels of society in order to develop a cohesive community. Figure 6.4 illustrates that capacity building for educational preparedness must take place on three different levels.

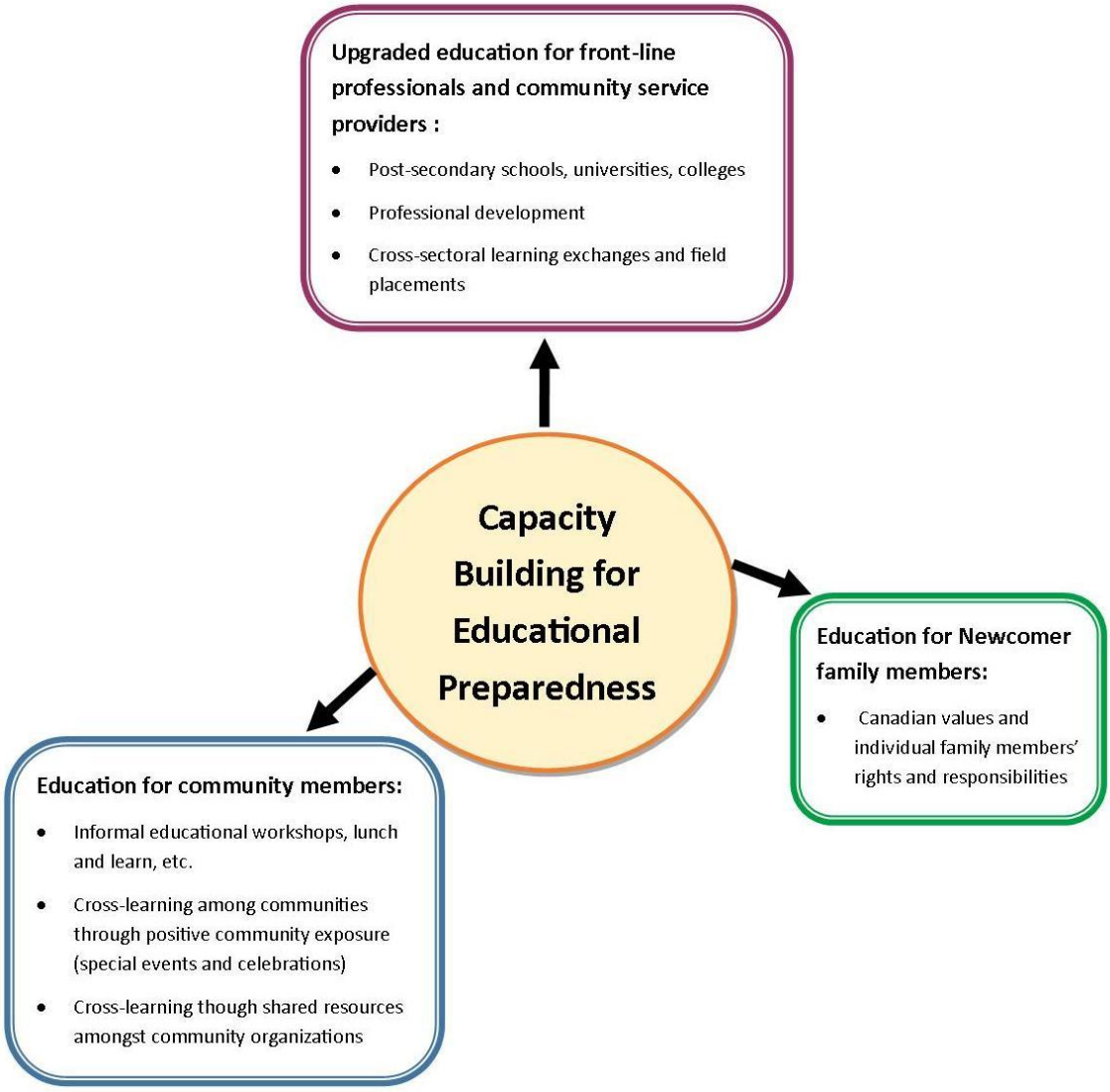

Figure 6.4: Capacity building for educational preparedness.

As illustrated in Figure 6.4, participants identified a need for educational capacity building on three levels in Saskatoon: upgrading the education of front-line professionals and community service providers, education for community members, and education for Newcomer family members.

Upgraded education for front-line professionals and community service providers. Participants in this study had a combination of personal and professional experience supporting their performance as mid-level leaders facilitating culturally responsive child and family services

in Saskatoon. Most of the participants felt their formal education had not prepared them for the degree of diversity and change within the community. In addition, since community diversification had occurred recently, the professionals had not gathered adequate experience working in this new environment. An absence of formal educational tools or processes had led support service providers to educate themselves in whatever way they could. In the absence of professional qualifications, organizations compensated by hiring individuals with a multicultural background or experience. These individuals contributed valuable knowledge as well as creating a visible representation of community diversity, which enhances a Newcomer's sense of belonging when facing the multiple challenges of resettlement. However, cultural diversity is composed of multiple complex factors involving more than being from the same nation or region of the world. Relying on individuals' cross-cultural knowledge and experience leaves the process and decision-making in the hands of individuals and may jeopardize consistency and fairness in service delivery. While hands-on, front-line experience is critical to expanding one's worldview and understanding, formal education and professional development is also required to ensure consistent culturally responsive service delivery that will adequately serve all members of the community including Newcomer families and children.

The need for improvements to the scope and quality of formal education was emphasized by all participants on multiple occasions. Here are some of the suggestions put forward by participants:

- Develop consistent and valid culturally responsive educational material targeted for both formal and informal settings.
- Offer related courses in post-secondary schools, universities, and colleges (with social work, teacher education, health and mental health recognized as priorities) as well as

formal educational material for other relevant science, social science, and humanities courses.

- Build educational capacity in the mainstream services provided by professionals, such as teachers, counsellors, and administrators, as well as front-line workers. Educational capacity needs to be systemic and accompanied by supporting policies and guidelines as inconsistent skills can amplify the negative experience of Newcomer families, eventually impacting the broader community in various ways.

Participants also encouraged the development of additional professional development opportunities for employees who had already completed their formal education. They stated that staff would be eager to attend and learn if such courses were available. They added that professional development could also include cross-sectoral learning exchanges and diversity-related practicum field placements. A study of initial teacher education (ITE) programs (Gambhir, Broad, Evans, & Gaskell, 2008) stressed the importance of building educational capacity that is responsive and adaptable:

> There is a general understanding that ITE programs need to be responsive to ongoing change, yet, what does this mean in an era of "globalization" and "a knowledge economy." Nationally as we struggle with pockets of economic boom and others of disparity, teacher preparation needs to be adaptable to the contexts in which its candidates serve while providing grounding in key areas of knowledge. . . most importantly, ways of understanding the core purposes and practices (e.g., transmission, instrumentalist and transformative) of ITE programs need to be critically understood as do ways of adapting to emergent needs, of both the individual and the communities served, from the local to the global.

Education for community members. According to the study participants, integration involves both Newcomers and host community members. It is important for Newcomers to have positive interactions with their host community members to feel like that they belong. Interactions between Newcomers and host community members will contribute to new understanding and greater community cohesion. Here are some examples of supporting activities:

- Informal educational workshops / lunch and learn;
- Positive activities, community events, and celebrations that facilitate cross-learning between the host community and Newcomer family members; and
- Cross-learning through shared resources among community organizations, including ethnic-specific community associations and religious centers such as temples, churches, and mosques.

Education for Newcomer family members. Education for Newcomer family members about Canadian culture as well as rights and responsibilities for men, women, and children in Canadian society was emphasized by participants. While recognizing that a one-size-fits-all model cannot be used for Newcomer families, participants identified a need for unified, formal learning materials to ensure culturally responsive child and family support. Newcomer families should be provided with education about norms in the host community (such as what Canadian families look like and how they manage their freedom) to help parents with the challenges they may face when their children are raised in the local social context. Educational sessions for parents about the various laws, roles, and responsibilities within the family represent one of the starting points for preventing serious issues within Newcomer families after their arrival in Canada. Newcomer children should not be introduced to their rights without a strong emphasis

on their responsibilities in the host society. As women's rights in this society may be vastly different from those in some other countries, Newcomer men should have a chance to learn about and practice the new rights and responsibilities of their host country.

It is important to create a safe environment for informational education without fear of blame and to maintain open channels of communication between community stakeholders in order to better support Newcomer parents in times of family conflict. Study participants agreed on a collaborative approach and a cross-sectoral effort to achieve this important step. They added that ongoing attempts to improve cultural brokering and bridging should be standard practice when providing support to individuals from a different culture. In accordance with the First Nations' model, participants recommended that the goal should be to keep the child safe while also paying attention and addressing the underlying issues that caused the negative experience in the first place. They pointed out that the cultural rights of parents as well as children should be considered when developing child advocacy policies as removing a child from the home may not be the best solution for family members who are adjusting to a different social context. Cultural planning was recommended as a mandatory practice within the Ministry of Social Services. One participant asserted that implementing a cultural plan for Newcomer children before placing them in foster care builds educational capacity for the foster parents and creates positive and progressive grounds with a compounding effect for cross-cultural education in the community.

Capacity building for culturally responsive resource development. Community development initiatives require support. Participants identified a shortage of resources for relevant, culturally responsive service delivery and recommended capacity building in three areas as illustrated in Figure 6.5.

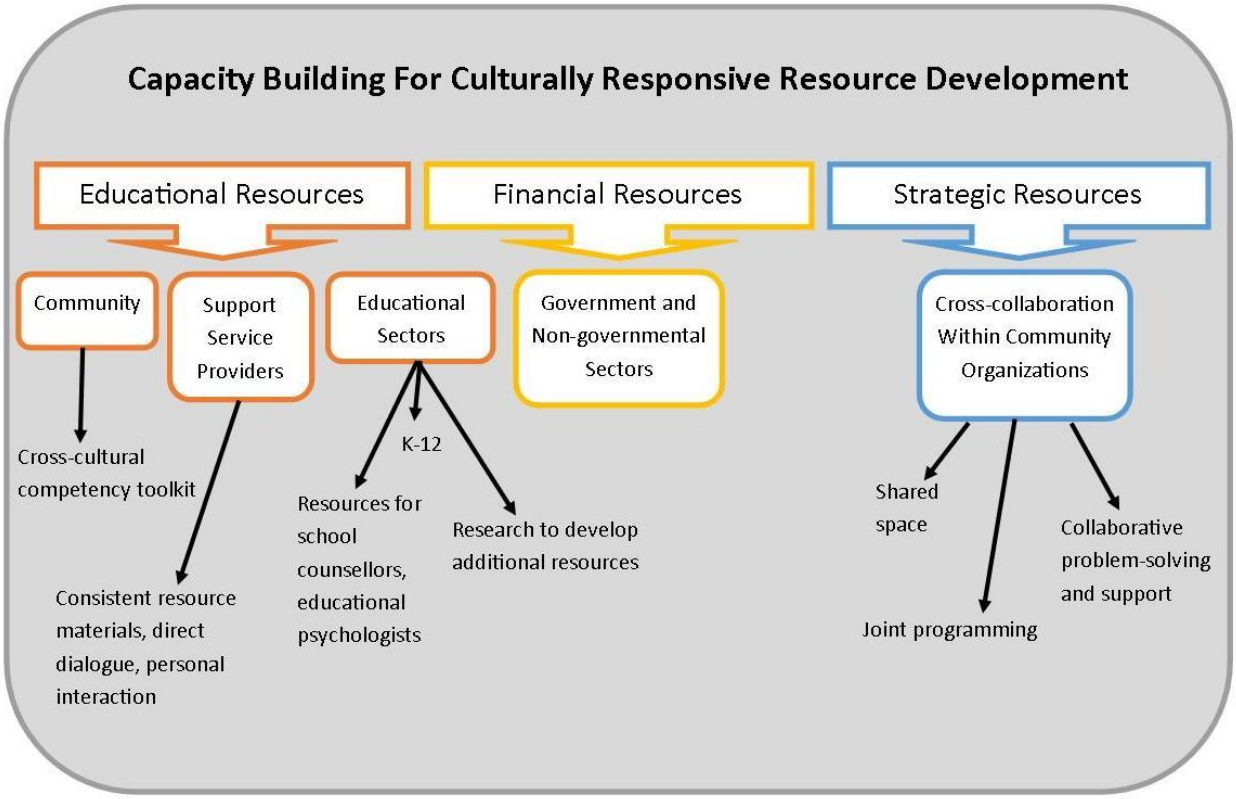

Figure 6.5: Capacity building for culturally responsive resource development.

As illustrated in Figure 6.5, capacity building for culturally responsive resource development is required in three areas:

- Educational resources: formal and informal culturally responsive educational materials;
- Financial resources: funding to support culturally responsive community development; and
- Strategic resources: cross-collaboration within community organizations and resource sharing.

Some of these points are mentioned in other areas of capacity building. This overlap is inevitable due to the organic nature of a community and its needs.

The concept of social capital is useful when considering community-based resource development (Emery & Flora, 2006). Social capital is generally seen as producing often

intangible social assets (as opposed to material goods) for a common good (Hanifan, 1916). It incorporates the resources themselves but also the relationships among the resources and their impact on the relationship and on larger groups (Ferragina, 2010). People from diverse cultures and backgrounds contribute a great variety of ideas, skills, and experience that enhance the community's problem-solving and development abilities. In Saskatoon, the concept of social capital can form the basis for a discussion about the improved performance of diverse groups, the growth of entrepreneurial firms, enhanced supply chain relations, the value derived from strategic alliances, and the evolution of communities.

Educational resources. Participants identified a need for additional formal and informal culturally responsive educational materials and resources in the community. Developing and maintaining a cross-cultural competency toolkit as a living document subject to ongoing research and development in the community was seen as particularly important in times of change. Some elective university courses in cultural studies or anthropology are currently available, but they may not directly address specific professions. Multicultural organizations and Newcomer service providers have developed some supplementary materials; however, they seem to be limited and inconsistent. There are national and international online cross-cultural educational resources; however, using these resources is dependent on individuals recognizing the need and having the time. In addition, online resources provide limited opportunity for interaction and case study. One wonders if they can adequately replace a formal education. In addition, none of these resources are mandatory and there seems to be no policies supporting their implementation.

The Settlement Support Worker in Schools (SSWIS) program is an example of a successful partnership between the education and settlement sectors. However, the program staff are not equipped with culturally responsive educational materials. Staff are hired from different

cultural backgrounds and the program relies on their personal experience to establish the program, resulting in inconsistent cross-cultural guidance and support. Additional internal and external resources would help regulate and eliminate personal approaches to service delivery by ensuring that child and family service providers have the resources needed to adopt a consistent approach. While online and print resources are valuable, participants emphasized the value of direct dialogue and personal interaction. Participants also pointed to the need for further research to support the development of cross-cultural resources. The personal characteristics of individual professionals, such as being open-minded, curious, and interested, as well as cross-cultural knowledge and experience, were also seen as essential in ensuring culturally responsive support services.

Participants recommended that cross-cultural awareness be built into the formal K-12 educational curriculum and that the concept of diversity be expanded beyond First Nations, Inuit, and Métis. Culturally responsive educational material for K-12 schools already exists; however, participants emphasized that the material related to cultural competency should be treated as a live document, constantly evolving and expanding to be inclusive and responsive. There is also a need for assessment tools tailored to students' socio-cultural background. Additional educational resources for school counsellors and educational psychologists on topics such as language acquisition, culture shock, changes in family dynamics, and trauma were deemed essential.

Participants observed that opportunities for leaders to develop and expand their frame of reference were also important. While change often comes about as a response to financial or social challenges, many of the most innovative and progressive approaches are initiated by leaders with broader experience beyond their formal education. This suggests the need to adopt

a systemic approach to professional education by including the leadership in order to develop visions that are future-oriented and progressive rather than reactive.

Financial resources. Participants frequently mentioned a shortage of funding as restricting their organizations' capacity to hire staff from other cultural backgrounds, obtain resources, and maintain programs, even when these strategies had proven successful. While service providers may be aware of a need or a resource, they face challenges in attempting to acquire adequate funding to procure it. Resources may not be evenly distributed, as is the case in the education system where elementary schools receive more adequate staffing and financial resources than do high schools. Organizations often compete for the same funding and must work within the program funding parameters established by the provincial and federal governments, which reflect the priorities of the dominant political party of the time. Collaborating and sharing financial and human resources could help the organizations overcome these limitations. In addition, organizations need to look for other funding options, including non-governmental sectors, to compensate for deficits in government funding due to neoliberal policies (although this raises issues of time, human resources, and appropriateness).

Distribution of financial resources was another issue raised by participants. Funding for Newcomer services has tended to focus on providing support for settlement service providers with little consideration given to meeting the long-term needs of Newcomers through mainstream service providers. The K-12 educational system has made significant efforts to allocate resources and personnel to integrating Newcomer youth, demonstrating a more long-term, consistent approach. Community and advocacy-related child and family service providers, however, have tended to run pilot projects indicating a short-term, inconsistent approach. In

order to respond systemically to the needs of Saskatoon's growing Newcomer population, it is important that the system as a whole set long-term goals and allocate funding accordingly.

Strategic resources. Participants stressed the importance of establishing a common understanding and information pool as a way to begin strategic planning for community support capacity improvements, in accordance with Gray's (1989) suggestion that collaborative working relationships are fostered when people, their interests, and their values are closely tied. This corresponds with Cottone's opinion (2011) that truths are developed through interactions in a community and its environment and are therefore socially constructed. Learning communities are constructed through these interactions, leading to new understanding and greater cohesion of the community as a whole. A collaborative approach to program development and delivery would improve the quality of services, enhance professional performance, enrich cross-cultural learning on multiple levels, and support financial savings through shared resources. Coordination within the city to identify the needs and share resources would maximize the efficiency of community organizations by allowing them to work together rather than in isolation, thereby combining expertise and preventing duplicated services and confusion. Participants noted that the *Culture in the Library* program (storytelling sessions for community audiences) offered by Newcomer service providers in Saskatoon is an example of this kind of programming.

While there was general consensus among study participants of the need for additional research and resources, they were unable to identify a clear process for developing and incorporating increased resource capacity into the existing system. They did, however, identify a leadership role for community organizations. An improved formal education system could serve as the core for improving the community support system for Newcomers in Saskatoon with

school staff and teachers leading important dialogues with both their students and their community. Community associations, intercultural agencies, and public libraries were mentioned as additional resources for connecting and supporting relationship-building between Newcomers and the host community through special programs and activities designed for this purpose. According to participants, other services and relevant sectors in the community, such as the Saskatchewan Health Region and the Ministry of Social Services, play an important role by engaging in partnerships of various kinds to share experiences and maximize cross-cultural learning.

It was suggested that Newcomer child and family support service organizations might be best suited for coordinating community efforts to develop culturally responsive support tools and could also offer training on multicultural competency to other community support providers. However, this suggestion contradicts the participants' recommendation that capacity building happens across the community and within each sector and service. In addition, centralizing culturally responsive resources within the settlement services sector could cause inconsistencies and inadequacies due to a lack of expertise. A collaborative approach to program development and delivery and shared educational materials is recommended along with specialized programming in collaboration with Newcomer service providers, ethnic community associations, and other relevant sectors.

Participants emphasized that the well-being of clients should be at the center of all goals and outcomes, and fears of jeopardizing privacy or of placing service providers at professional risk should not discourage organizations from collaborating. Participants noted that collaboration between service providers can begin during professional development as demonstrated by teacher education programs involving co-teaching in other parts of Canada. A

study of initial teacher education (ITE) programs (Gambhir, Broad, Evans, & Gaskell, 2008) emphasized the importance of responding to diversity and building institutional capacity:

> Another key issue is the challenge of constructively responding to diversity and the deepening of principles of equity, inclusion, and social justice across teacher education programs. Programs must determine appropriate ways to ensure themes like intercultural understanding, anti-racist education, and culturally relevant pedagogies impact programs at all levels and have more than a token status. In some places, there is a call for greater advocacy and leadership training so that teacher candidates are empowered to support change. Building institutional capacities through partnerships and community programming is one step in the right direction. Providing ongoing professional learning opportunities for teacher educators to deepen their knowledge and learn how to critically respond in sensitive ways is essential to achieving this goal.

Interaction with ethnic community leaders and Elders was also recommended as it provides cross-cultural education through firsthand human experience.

There is a growing demand to focus on preventive intervention opportunities at various stages of Newcomer integration. Participants recommended coordinated, city-wide strategic planning, needs identification, and development of relevant tools to meet the needs of Newcomers in different timeframes. The systems already in place for Indigenous and mainstream communities can be used as inspiration and motivation for a more inclusive support system to aid Newcomer family members.

Capacity building for consistent policies and procedures. While many progressive programs and resources already exist in Saskatoon, study participants noted they were often

individual-driven, one-off initiatives, with gaps and duplication of services further limiting the community's ability to be culturally responsive. As indicated in Figure 6.6, three key tools are needed to build capacity for consistent policies and procedures.

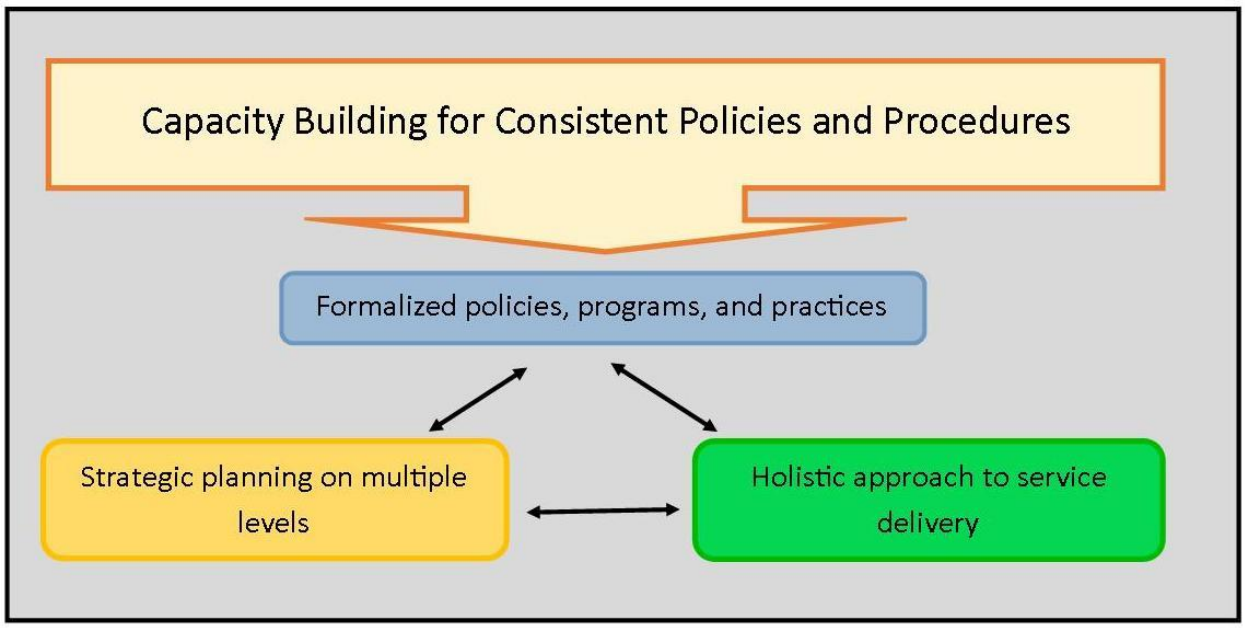

Figure 6.6: Capacity building for consistent policies and procedures.

As illustrated in Figure 6.6, participants agreed on three key tools for building capacity for consistent policies and procedures: standardized policies, programs, and practices; strategic planning on multiple levels; and a holistic approach to service delivery. The three elements are connected and in many cases interdependent, illustrating the importance of systems thinking which considers the system as a whole rather than its component parts, recognizing the different parts are interconnected and share a common purpose (Meadows, 2009). Implementing systems thinking encourages communities and organizations to address root causes rather than symptoms and leads to a focus on desired outcomes rather than problems (Senge, 1990). Systemic capacity building to ensure consistent policies and procedures is needed to provide community leaders with proper mandates, guidance, and tools, support strategic short-term and long-term goal

setting, and ensure consistency in practice. As participants noted, availability and access to relevant educational resources is not enough; culturally responsive service delivery requires consistent policies and procedures to support the implementation and use of the material. Consideration should be given by all governmental and non-governmental agencies to enlarging their cultural diversity management capacity and strategies to address the needs of persons from different cultural backgrounds and to capitalize on their knowledge and skills (Pontikes and Garcea, 2006, p. 26).

Formalized policies, programs, and practices. Participants recognized the effort that has been put into improving culturally responsive service delivery in Saskatoon. However, they also noted that most of the positive, innovative, and culturally responsive practices are not regulated and are based on personal interest. Participants emphasized the need for formalized policies and procedures that would ensure consistency in training and education, programs, and service delivery. Formal frameworks are required on multiple levels and expanded to all relevant sectors to be effective. A study of initial teacher education (ITE) programs (Gambhir, Broad, Evans, & Gaskell, 2008) advocated

> the value and use of an articulated set of professional development standards. It is vital to critically consider how the use of standards impacts the potential for depth and complexity in understanding and practice. On-going reviews of teacher education are recognized as critical formative pieces of information in order to develop effective programs.

Mandatory policies and procedures have many benefits. For example, education is mandatory for Newcomer children, bringing the children and their families within the scope of Saskatoon's educational system. This compulsory interaction between the school system and

Newcomer family members has led to engagement in capacity building to provide support for Newcomer children and family members as well as school staff. The importance of standardized policies, programs, and practices has been confirmed by research in various areas of the social sciences. References to Canadian Indigenous population have emphasized the negative consequences of dismissing such an important factor. Knowledge related to culturally responsive service delivery must have its place in policy so that consistency in practice is supported at all levels of community service.

Strategic planning on multiple levels. Participants emphasized the importance of a built-in systemic approach in ensuring culturally responsive community support services on three organizational levels: the structure as a whole, the employees, and the individual programs. Transitional support for a changing environment is planned and implemented on multiple levels taking into account the system as a whole: human development, social, physical, and mental well-being, and financial health. Most importantly, the systemic changes must be accompanied by appropriate policy development to support the implementation of the changes across all sectors as well as monitoring and review to ensure the policies remain fresh and relevant. Government support for cross-cultural programming is important in order to incorporate cross-cultural literacy at all levels in the community rather than treating it as an add-on initiative. Current processes involving First Nations, Inuit, and Métis peoples can serve as models.

Holistic approach to service delivery. Newcomer child and family support service providers pointed out that a focus on language training and employment support for Newcomers has left a gap, primarily unrecognized, in providing culturally appropriate social support for Newcomer families. The social and economic aspects of settlement need to be equally valued and invested in by decision-makers to support better processes of settlement and integration for

Newcomers in the community. Holistic service delivery on a community level relies on partnerships and collaboration between relevant parties with leaders playing an instrumental role as facilitators. Greater cross-sectoral sharing of information and experience can help to develop a better understanding of Newcomer family members' issues and facilitate a holistic approach to providing support for both social and economic capital.

Summary

While much remains to be done in ensuring culturally-responsive service delivery for Newcomer children and families, much has already been accomplished. Participants demonstrated a willingness to learn and to put effort into providing culturally responsive community support services, and both local and national organizations have taken successful steps towards acknowledging and expanding awareness about the need for inclusive service delivery for developing and maintaining a healthy community. The findings from the 2017 Annual Integration Summit SK (Table 1) align with the findings of this research, enhancing the validity of the recommendations. At a national level, the Federation of Canadian Municipalities continues to promote and support municipal resettlement initiatives (Federation of Canadian Municipalities, 2016). These findings provide a solid foundation for capacity building through community development as part of a learning community under engaged leadership.

The following chapter outlines the key recommendations in each of the five areas of capacity building identified in this chapter and considers the implications of this study for future research.

Chapter 7: Conclusion and Recommendations

Introduction

The study was initiated at a time when Saskatoon had been faced with a sudden change in demographics due to an increase in Saskatchewan's immigrant population since the early 2000s. Recognizing that an increase in cross-cultural interactions has implications for health, education, and all social ecosystems for both Newcomers and the host community, the research explored the challenges associated with the demographic changes, specifically in the area of ensuring responsive, culturally relevant service delivery to ensure Newcomer child and family well-being.

The importance of culturally responsive service delivery is not a new topic but has tended to focus on the individual rather than the community as a whole. My professional involvement in the field of settlement services led me to an enlarged focus on community development within a learning culture encompassing work across the social sciences spectrum. Reviewing the literature in these areas as well as the work being done both nationally and internationally[3] helped me to develop a broader perspective on the benefits and challenges of settlement and

[3] The Centre of Excellence for Research on Immigration and Settlement (Ontario), the International Migration Center (Wilfred Laurier University), the Research Center for Migration and Diaspora Studies (Carleton University), the Center for Diaspora and Transnational Studies (University of Toronto), the Center for Immigration and Settlement (Ryerson University), the Centre for Migration Studies (New York), and the Master's program in Migration Studies at Oxford University are some of the institutions pursuing ongoing studies on various aspects of migration to provide insight and future direction in the field of migration.

integration. My study led me to focus on the importance of cultural competency and proficiency exploring literatures in three main areas:

- **Complexity in a culturally diverse community:** Cultural diversity and change, the nature and benefit of community, social capital;
- **Community development strategies in a changing environment:** contingency theory, change management, social constructivism, systems thinking, learning community; and
- **Leadership development:** the role leaders play in facilitating community development, particularly mid-level leaders.

As a result, my research focused on the perspectives of Saskatoon's mid-level leaders providing child and family support to Newcomers in various community sectors and their understanding of the role of culturally responsive program development and delivery for enhancing the well-being of Newcomer families in Saskatoon. Eight community leaders from four different sectors were interviewed during the research. Participants displayed high levels of concern, awareness, and willingness to work towards expanding awareness in order to build a more inclusive community. They had good insight into the needs of their community and suggested strategies on multiple levels in order to respond more fully to the needs of Newcomer children and families now living in Saskatoon. It became evident during the course of the study that the extent of culturally responsive service delivery was directly related to the amount of exposure the community service providers had with Newcomer family members. For example, participants in the education and settlement sectors had developed more comprehensive programming (Settlement Support Workers in Schools, a nationally known best practice, provided in collaboration with settlement service providers) as a result of their greater awareness

and understanding of the community's needs. Participants from these sectors also presented more in-depth suggestions and recommendations for enhancement of culturally responsive community service delivery due to their closer exposure. Expanded formal and informal education for professionals and front-line workers would be invaluable in sharing this awareness and understanding with the full spectrum of community child and family support service providers.

Multiple sectors and organizations have developed effective programming for Newcomer children and families in western Canada. Best-practice models, such as SSWIS which is adapted from Ontario and cultural brokerage from Calgary, are successful attempts to support culturally responsive service delivery for Newcomer family members. However, these programs remain add-on practices in collaboration with non-profit settlement service providers rather than a systemic and inclusive attempt to better support clients with cultural differences. Similarly, the study confirmed a need to work on the systemic formalization and consistency of educational resources. This will require increased financial support and a shared vision by community leaders to maximize cross-cultural collaboration and resource sharing. Consistency in practice also needs to be backed up with expanded policies and procedures.

Existing settlement services are focused on integrating Newcomers into mainstream society and helping them find jobs. Successful community development and capacity building, however, requires expanded community awareness and responsiveness and recognition that social capital is equally as important as economic capital. This has the potential to minimize the impact of culture shock on both Newcomers and established residents and provide support for the community's ongoing economic and social development.

Expanding Culturally Responsive Child and Family Support for Newcomers

Expanding capacity within mainstream community services is an important dimension of a systemic approach to a changing community's needs. The community service providers' demonstration of good will and readiness to expand their knowledge base both formally and informally provides a solid foundation for responding more comprehensively and on multiple levels to the needs of Newcomer children and families in future. Saskatoon can support the delivery of culturally responsive child and family support services by intentionally identifying itself as a learning community responding to increased community diversity by increasing its support for community connections and development. A learning community is actively engaged in learning from and with each other and in collaborating to enhance its capacity and achieve common goals. It brings people together for shared learning, discovery, and the generation of knowledge. Members of a learning community recognize the need for ongoing learning and open communication in order to respond to an ever-changing situation (McMillan & Chavis, 1986). It is a creative response to complex situations leading to community visioning and collaborative efforts to identify and implement solutions to challenges facing the community. Community development strategies, including contingency theory and practice, change management, and systems thinking, can further strengthen Saskatoon's capacity as a learning community to provide culturally responsive child and family support services by ensuring flexibility, establishing a vision and visible symbols of progress, developing an all-encompassing perspective of the community as a whole, and working collaboratively to create shared knowledge. All of these areas merit further research and investigation to provide a clearer understanding within the context of the city of Saskatoon and to be closely tailored to the specific context and needs of the community.

Recommendations for Designing Saskatoon's Culturally Responsive Future

The previous chapter outlined the study's key findings for capacity building to ensure culturally responsive Newcomer child and family support services in Saskatoon. Participants identified five areas for building capacity:

1. Capacity building for expanding community awareness and responsiveness;
2. Capacity building for leadership development;
3. Capacity building for educational preparedness;
4. Capacity building for culturally responsive resource development; and
5. Capacity building for consistent policies and procedures.

Outlined below are recommendations related to each key area of capacity building identified in the research.

Capacity building for expanding community awareness and responsiveness. Community awareness and responsiveness should be expanded by providing:

1. A public awareness campaign to ensure community members have a greater understanding of the purpose and importance of immigrants in Canada and, more specifically, in Saskatoon;
2. Formal and informal cross-cultural awareness education and training for leaders, support service providers, community members, and Newcomers based on consistent, universally available resource materials;
3. Information and materials on progressive models and best practices in other parts of Canada as well as abroad;
4. Collaborative programming, events, and celebrations to maximize positive interactions between Newcomers and the local population and minimize fear and stereotypes;

5. Opportunities to obtain information about Newcomers' background knowledge and understanding, listen to their opinions, and solicit their suggestions;
6. Cultural planning, brokering, and bridging within community child and family support services to support children and families from different cultures; and
7. The inclusion of ethnic community members and community elders in decision-making processes involving Newcomer children and their families.

Capacity building for leadership development. Leadership capacity should be developed by encouraging community leaders to:

8. Enhance their understanding of the community's changing multicultural context by implementing top-down and bottom-up models of leadership to maximize the flow of information supporting their decision-making;
9. Study and consider implementing innovative approaches from other sectors and other regions; and
10. Facilitate relationship-building and collaboration between the different community sectors to maximize support, cross-cultural learning, and community resources.

Capacity building for educational preparedness. Educational preparedness and capacity should be enhanced by introducing:

11. Cross-cultural competency and responsiveness modules as part of the formal university education for front-line professionals and community support service providers, including teachers, psychologists, counsellors, and administrators;
12. Professional development training and workshops for front-line staff, professionals, and leaders that is sufficiently rich and ongoing to ensure insight and cross-cultural responsiveness;

13. Recognition of relevant individual qualities (such as open-mindedness, curiosity, and cross-cultural experience) when hiring child and family support staff;
14. Information-sharing involving internal staff, cross-sectoral learning exchanges, diversity-related practicum field placements, and ongoing cross-cultural learning;
15. Informational sessions for Newcomer parents and youth on individual family members' rights and responsibilities in the host community and the rules and regulations impacting family relations in Canada; and
16. Cultural planning and cross-cultural education for foster parents.

Capacity building for culturally responsive resource development. Capacity building for culturally responsive resource development should include:

17. Shared educational materials, including a cross-cultural competency toolkit subject to ongoing research and development;
18. Cross-sectoral collaboration, location sharing, and financial collaboration;
19. A collaborative approach to program development and delivery;
20. Informed, conscious decision-making that balances the maintenance of internal structure with the use of external resources to maximize learning;
21. Specialized programming in collaboration with Newcomers service providers, ethnic community associations, and other relevant sectors;
22. Recognition of and building on best practices and collaborative service delivery models incorporating government and community facilities (such as public libraries, Saskatchewan Health Region); and
23. Funding allocations based on long-term goals for the system as a whole.

Capacity building for consistent policies and procedures. Systemic capacity building to ensure appropriate, consistent, and effective policies and procedures should include:

24. Strategic planning across sectors and on multiple levels to support culturally responsive service delivery in all community sectors using current diversity-related best practices as a model;
25. Formal policy frameworks and procedures to support implementation of consistent and relevant culturally responsive service delivery across sectors; and
26. Cross-sectoral sharing of information and experience to ensure a better understanding of Newcomer family members' needs and facilitate a holistic approach to Newcomer family support services.

Future Research Implications

Saskatoon's ability to establish culturally responsive child and family support services can be enhanced by addressing gaps in current research and broadening its scope. Study participants identified a number of areas where further research is recommended. These include the development of consistent formal and informal educational resources, support materials for formal education courses and professional development in a variety of disciplines, and research-informed policies and procedures.

Although much valuable research has been done in recent years in various university faculties and departments, it still needs to be implemented systemically and translated into front-line practice through clear policies. The establishment of a community-based research center for the interdisciplinary study of migration and diaspora could play an important role in facilitating this transition by coordinating existing efforts. In addition, the center could support and promote greater understanding of cultural responsiveness and the development of consistent policies and

procedures and formalized culturally responsive educational resources. Appendix C outlines a draft of this proposal in greater detail.

From a broader perspective, this study has identified a significant gap in research, locally and globally, on how leadership navigates and responds on multiple levels in environments experiencing rapid change. The following areas merit further study in order to explore and develop a better understanding of the limitations on leadership development and to prepare detailed solution-oriented strategies:

- The leadership role (and the impact of leaders' cross-cultural awareness) in directing and managing change under conditions of a rapid increase in diversity in a short period of time, thereby creating struggles and limiting the time and space for successful systemic learning;
- Effective leadership strategies based on informed decision-making to move front-line staff and professionals in the right direction and keep them engaged; and
- Leadership support for growth-oriented approaches to expanding formal and informal educational resources and strategies as well progressive developments in policies and procedures.

The study confirms the crucial role of mid-level leadership in supplying knowledge and resources to both administrators and front-line staff. Since formal educational resources to support decision-making become out of date and less relevant in a fast-changing environment, leaders depend on informal resources and methods of knowledge distribution. Considering that globalization and diversity represent expanding future realities, further examination of the importance of mid-level managers as mediators between front-line realities and policy-making

and administration by higher-level leaders and administrators could be further explored in future research in terms of both theory and practice.

This study's consideration of culturally responsive child and family support services opens the way for a broader discussion of culturally responsive capacity building on a system-wide basis. There is a need for ongoing research into the meaning, provision, and benefits of culturally responsive service delivery; the multi-dimensional challenges faced by organizations and communities when building capacity; and the role of leaders and leadership development both in terms of individual learning and growth and the role of leadership within the greater community.

Concluding Remarks

The challenges of resettlement and integration are complex and multi-dimensional and are faced by not only Newcomer family members but may also extend to the host community. While culturally responsive family service delivery may not be able to help with many of the immediate needs and issues of settlement and integration such as employment and housing, it facilitates development of better insight, connection, and understanding of individuals and their issues and needs, which is an essential factor in providing more adequate and inclusive support for individuals and families with different cultural norms, in this case Newcomer family members.

Families are the heart of a community. They are the primary unit for human development, the central core where individuals' values are shaped, nourished, and maintained. History has shown the importance of nurturing and supporting families, particularly in times of rapid change. To neglect the family unit is to neglect not only individual well-being but the overall health of society. Providing relevant support for Newcomer children and families will

have a significant impact on not only Newcomers' well-being but also the Saskatoon community as a whole.

In an ever-changing world, human interactions and cross-cultural issues will remain an ongoing and evolving discussion. This study's recommendations for capacity building to ensure culturally responsive Newcomer child and family support services in Saskatoon endeavor to make a worthwhile contribution to Saskatoon's future development as a multicultural community and to provide Saskatoon with an opportunity to serve as a role model for other communities. The goodwill and readiness to learn demonstrated by research participants bodes well for the future.

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Appendix A

Definitions

Capacity: Refers to the ability of governmental and non-governmental agencies, as well as groups and individuals in the community, to contribute directly and indirectly to providing the range of programs, services, and opportunities required (in this case) to meet the settlement and integration needs of Newcomers. It also refers to the ability of those actively involved in meeting the needs of Newcomers to access the requisite financial and non-financial resources required for that purpose. (Garcea, 2013)

Cultural responsiveness: This study defines cultural responsiveness as an inclusive approach of inquiry and action to foster effective programs, policies, and practices that are respectful of cultural conditions within communities.

Immigrants: Immigration is defined as the movement of people into another country or region to which they are not native in order to settle there. Immigrants refers to the people who go through this process. According to the Oxford Living Dictionaries (2019), an immigrant is a "person who comes to live permanently in a foreign country."

Integration: Integration refers to the process by which Newcomers to any given community, in this case Saskatoon, "become involved or engaged in various activities in the local economic, social and civic system. These three types of integration are commonly referred to as economic integration, social integration, and civic integration" (Garcea, 2013, p. 10). Garcea emphasized the importance of recognizing the difference between integration and assimilation that enables a Newcomer to participate in the host community's "economic, social and civic system without having to give up one's sense of identity" (Garcea, 2013, p. 10).

Neoliberalism: Orlowski (2015, p. 224) defined neoliberalism as “the term used to describe economic and public policy based on a powerful discursive formation aim of entrenching the corporate agenda throughout society”.

Newcomers: In his report, *Capacity for Newcomer Settlement and Integration in Saskatoon*, Joe Garcea (2013) defined Newcomers as "primarily refer[ring] to people from other countries who have been living in Saskatoon or anywhere else in Canada for approximately five years or less.” This includes various categories of immigrants and refugees from other countries who arrived in Saskatoon either directly from abroad or who have landed and lived in other parts of Canada prior to arriving in Saskatoon (Garcea, 2013). In this study immigrants and refugees are considered as Newcomers to the country and the community.

Settlement: Garcea (2013) described settlement and integration as "two closely related and even interrelated processes experienced by newcomers.” He explained settlement as the process experienced by Newcomers mainly during the first few months of their arrival in the host community when they focus on meeting their essential basic needs. This includes affordable housing, an adequate and affordable food supply, furniture, household items, and a means of transportation (Garcea, 2013).

Appendix B

Interview Questions

Primary Research Question

How do mid-level leaders of Saskatoon's community service provider organizations perceive the importance of cross-cultural responsiveness in supporting the cultural integration of Newcomer families?

Secondary Interview Questions

A series of sub-questions related to the primary question address the importance of an understanding of community and community responsiveness in the development and delivery of culturally responsive programming to support the integration of Newcomer families into the local community.

Appreciative inquiry (AI). As AI generally follows a four-dimensional model, the interview questions were designed according to the following principles:

1. Discover "the best of what is" by identifying where the system's processes worked well (AI-1).
2. Dream "what might be" by envisioning the processes that would work best (AI-2).
3. Design "what should be" by defining and prioritizing the elements of best processes (AI-3).
4. Create a destiny based on "what will be" by participating in the creation of the design (AI-4).

Categories of focus. In addition to the initial introduction to the responder's identity, expressed as a **Profile**, responses were broken down into three main categories of focus:

1. **Contextual Perspective:** the current state of cultural responsiveness in community service delivery (or its absence);
2. **Current Development:** current support strategies, tools, and resources for culturally responsive child and family service delivery (A – needs assessment; B – supports, tools, and resources); and
3. **Future Strategies:** future strategies for developing cross-cultural responsiveness/ integration.

Interview Questions by Category

1. Profile. The participant and the participant's organization

Secondary questions.

- The specific role of your organization within the community;
- Your specific role within your organization; and
- The role of your organization in supporting Newcomer families.

2. Contextual perspective. The current state of cultural responsiveness in community service delivery (or its absence)

Main question. What do you perceive as your mediating and educational role and the best means of developing culturally responsive service delivery in increasingly multicultural communities in Saskatoon?

Secondary questions.

- In your view, what is the meaning of community and community cultural responsiveness?

- Considering your leadership role in a specific local community organization, how do you perceive your role as a community mediator and educator who encourages culturally responsive community services?
- Please respond regarding:
    - Your leadership role within your organization; and
    - Your personal knowledge and experience as a leader in your organization.
- The existing tools for culturally responsive service delivery by your organization in supporting integration of Newcomers in community.
- In an increasingly multicultural city, how can community support programs best contribute to developing cultural responsiveness, specifically in the area of child and family support services?

3. Current Development.

AI -1. Discover "the best of what is" by identifying where the system's processes worked well (1 – needs assessment, 2 – supports, tools, and resources).

Main question. What are the successes and challenges in the current development of culturally responsive service delivery that support the healthy transition of Newcomer children and families in their process of settlement and integration into the local community?

Secondary questions.

- Which of the mediation and educational programs currently offered by your specific community organization support the integration of Newcomers into the community and the well-being of the community as a whole?
- What challenges do you currently encounter in supporting the cultural integration of Newcomer family members?

- How have the supporting programs been developed?
- How has the needs assessment been carried out? (Who does the needs assessment and what expertise and processes have been used?)
- What tools and resources are available for developing support programs for Newcomer families in your organization?
- From your perspective as a community leader, what resources are required? Please respond specifically concerning the possible need to obtain new tools, information, and resources to deal with a new and diverse population.
- In your opinion, is there a need for internal and external capacity building in the area of support service delivery for the integration of Newcomer family members? (Please explain. How does your organization build these capacities?)

4. Future strategies. Future strategies for developing cross-cultural responsiveness/ integration

AI-2. Dream "what might be" by envisioning the processes that would work best.

AI-3. Design "what should be" by defining and prioritizing the elements of best processes.

Main question. What further strategies involving cultural responsiveness might support the healthy integration of Newcomer families into local communities?

Secondary questions.

- What kinds of collaboration can be most effective for developing cultural responsiveness in the process of integrating Newcomer family members into the community?
- Who would collaborate?

- How could this collaboration be achieved in the current situation?
- What kind of conceptual, infrastructure, political, or collective framework can further support Newcomer child and family well-being, as a part of community well-being, by promoting cross-cultural responsiveness?
- In your opinion, how can your community organization build its capacity to meet the community's diverse needs in relation to cross-cultural responsiveness?

AI-4. Create a destiny based on “what will be” by participating in the creation of the design

Appendix C

Interdisciplinary Center for Study on Migration and Global Citizenship (ICMGC)

Purpose

This a working proposal offering a preliminary outline and rationale for the establishment of a community-based research center for the interdisciplinary study of migration and diaspora to be based in Saskatoon, Saskatchewan. Such a center would operate from several core capacities: academic, consultative, and research. In its academic capacity, it would offer community-based service and study at the graduate and undergraduate levels. In its consultative and training capacity, it would be a community resource. In its research capacity, it would serve as a think tank, generating policy analyses and proposing initiatives to address specific needs, concerns, gaps, and developments related to migration and diasporas. At the heart of these activities would be a research-into-community-practice mission guiding and shaping the ways in which such a center carries out its activities.

Ideally such a center would be the product of a joint partnership including (but not limited to) the First Nations University of Canada, the University of Saskatchewan (particularly the Aboriginal Student Center and the International Student & Study Abroad Center), the City of Saskatoon, the Government of Saskatchewan, the Office of the Treaty Commissioner, the Saskatoon Tribal Council, the Federation of Saskatchewan Indian Nations, the Saskatoon Open Door Society, and partnered settlement service agencies. Partners' roles would be advisory, administrative, working, or otherwise depending on their capacity for participation and level of involvement.

Rationale

There has been a rapid shift in Saskatchewan's demographics over the past few years with Saskatchewan experiencing an immigration influx unprecedented since prior to the 1930s. Places such as Saskatoon are the locus of a rapid shift in local culture as well as economy. Such rapid growth has predictably resulted in growing pains as local service providers have become increasingly aware of their lack of preparedness for addressing the unique challenges and needs represented by such diverse populations. Community leaders recognize the need to upgrade and expand community support systems and resources, which are limited and/or not comprehensive, inclusive, and relevant. Expanding formal and informal education is a necessary part of community capacity building. Urban Indigenous populations have similarly increased as a result of birth rates as well as increasing movement from reserves to the city. The latter is an area of particular interest as the resulting brain and potential labor drain from the reserves as a result of this migration is poorly understood and under-researched.

The rapid population and diversity changes have resulted in other forms of growing concern, including culture shock, experienced most strongly by Newcomers but also experienced by members of the host community due to changes in their environment. Given the profound socio-economic complexity involved in the shifting demographic in Saskatchewan, policy-makers will need to be able to address these complexities in ways that are consistent with the overall juridical mandates guiding provincial legislation and social policy as well as in ways that are relevant for their target populations. Current policies and procedures are mainly divided between mainstream "settlers" and Aboriginals, which in many cases creates divisions and separations between community members and fails to take into consideration the large number of new nations that have been added to the community.

Rapid population shifts characterized by profound diversity are also of particular interest for researchers as a matter of human interest, not just social or policy planning; understanding more about the core mechanisms and dynamics related to shifting populations as well as documenting emerging and existing patterns will be crucial for urban planners and policy-makers. Outside of a purely academic interest, community-based research projects can influence the ways in which research is practiced and what, in fact, is researched. Pragmatic research that serves the function of addressing community needs and concerns as they are identified by individuals and communities will not only be transformed by this feedback dynamic but will also have an effect on the target populations.

While there are several research centers across Canada engaged in various aspects of the study of non-Indigenous migration and diaspora and a number of organizations investigating Indigenous migration as it pertains primarily to the urban context, no center currently exists anywhere that is a.) located within the midst of Saskatoon's unique demographic area, b.) focuses on migration and diaspora as an intersectional, inter-demographic phenomenon, and c.) seeks to examine the deeper dynamics and implications of a shifting demographic on Indigenous populations as a whole.

Activities

The Center would undertake collaborative research between community and university, develop and offer courses to support the knowledge gaps in existing courses, and inform and impact possible policy upgrades and revisions. It would support mainstream institutions and community support services that are not equipped to respond to the need of the changing urban population and would address the lack of built-in capacity within education systems, including universities, to educate and prepare cross-culturally aware and literate professionals (e.g.

teachers, nurses, social workers) for work in the community. Courses at the graduate and undergraduate levels could incorporate interdisciplinary offerings drawing from fields such as: anthropology, political science, sociology, history, psychology, law, and governance among others. International collaborations could enhance course offerings with exchanges, research partnerships, and visiting professorships.

The proposal is timely and well suited to Saskatchewan. Our province is in a unique situation as it has the largest percentage of Aboriginals in Canada in addition to experiencing a rapid and dramatic shift in demographics. There are a number of well-established Canadian institutions and organizations (see below) from which inspiration may be drawn to build comprehensive programming; however, none of these centers incorporates the study of migration and diaspora from an Indigenous perspective, nor is there any Center that formally researches Indigenous movement and diaspora within Canada.

Center for Refugee Studies, York University

Canadian Museum of Immigration at Pier 21

Centre of Excellence for Research on Immigration and Settlement, Ontario

Canadian Association for Refugee and Forced Migration Studies, York University

International Migration Center, Wilfred Laurier University

Research Center for Migration and Diaspora Studies, Carleton University

Center for Diaspora and Transnational Studies, University of Toronto

Ryerson Center for Immigration and Settlement

Appendix D

Invitation Letter to Participant

Date:

Dear Participant

My name is Anahit Falihi. I am a Ph.D. candidate in the Educational Administration Graduate Program at the University of Saskatchewan. It is through this letter that I invite you to be a part of my dissertation research, which will enable me to complete the requirements for a Doctorate of Philosophy degree in the Educational Administration Graduate Program. The title of my research is: *On Cultural Diversity and Community Visioning: The Key Role of Public and Community Organizations in Cross-Cultural Education for Community Engagement in Saskatoon.* The purpose of this case study is to explore how local public and community organizations can play a powerful leadership role in the process of creating cross-cultural responsiveness for the purpose of community education and ultimately for the broader meaning of community building in Saskatoon.

My research treats the increase in cross-cultural interactions in today's society as an important issue that has serious impacts on health and resilience at all social levels, including family and community. Focusing on Saskatoon, the study concerns the sudden and increasing growth in the number of immigrants and refugees resettling in Saskatchewan in recent years. This growth and the associated resettlement processes bring new challenges that affect the host community as well as the Newcomer families themselves. The research aims to explore the challenges associated with these sudden changes, considering the nature of the local environment and its unique historical and cultural background. The purpose is to explore how local public and community organizations can play a powerful leadership role in the process of creating

cross-cultural responsiveness for the purpose of community education and ultimately for the broader meaning of community building in Saskatoon. In this, consideration is necessarily given to the needs of local host communities, First Nations, and Newcomer communities in Saskatoon.

This research is guided by the following questions:

1. Please tell me briefly about yourself and your role in the community organization.
2. Considering your role as one of the leaders of local community organizations, how do you perceive your organization's mediating and educational role and its best means for developing cultural responsiveness in an increasingly multicultural Saskatoon?
3. From your perspective as one of the community leaders, what information, media instruments, and resources are required to support a healthy transition by members of the larger Saskatoon community, together with immigrant and refugee Newcomers, Aboriginals and local host communities, in the context of a transformation of the population and a need for cross-cultural adjustments?
4. What successful actions or plans have been developed by existing public and community service providers in Saskatoon to support this transformation and facilitate these adjustments?
5. What further initiatives, collaborations, strategies, and activities might support the community well-being at this crucial time?

For this study, I will conduct individual interviews with eight public service providers/community leaders. Each interview will be conducted for approximately one hour. Interview data will be expanded by a reflective journal written during the data collection process. Included documents are copies of semi-structured interview questions for participants and copies of the consent form indicating the participants' rights and the ethical regulations related to this

study. Written consent will be obtained from all participants before interviews. All participants will receive a typed copy of their interview transcript and then be asked to add, delete, or make any changes that they think will be more appropriate before returning their signed Data/Transcript Release Form (see attached form) to me.

This study will not expose any risk to the participants and fulfills the requirements for Below Minimal Risk in compliance with the Behavioral Research Ethics Board (Beh-REB) guideline at the University of Saskatchewan. All participants will be informed that their part in this study will be voluntary and they have right to withdraw from the study at any time without any obligations. Thus, any collected data related to participants will be destroyed and will not be included in the study. As well, privacy, anonymity, and confidentiality for all participants will be practiced throughout this study. Participants will be reminded of their rights before the start of each interview session. In compliance with the University of Saskatchewan guidelines, at the completion of the study, all documents relating to this research will be secured in the office of my dissertation supervisor, Dr. Michael Cottrell at the University of Saskatchewan, for five years.

Enclosed are two copies of a written consent form for you. If you decide to accept the invitation to participate in this study, please sign and date consent forms. Return one copy of the signed and dated consent form to me in the self-addressed stamped envelope or send it through fax or email. Please keep one copy of the consent form for your own records.

The protocol of this research has been reviewed and approved by the Behavioral Research Ethics Board at the University of Saskatchewan on (date). For questions about the participants' rights and ethical conduct of research, please contact the University of Saskatchewan's Ethics Unit at (306) 966-2084.

I thank you for considering to participate in this study. If you have any questions in any area, please feel free to contact my supervisor or myself through the following contact information:

Dr. Michael Cottrell Department of Educational Administration College of Education University of Saskatchewan 28 Campus Dr. Saskatoon, SK S7N 0X1 Office ED 3074 Ph. (306) 966-7690 Email:michael.cottrell@usask.ca	Anahit Falihi, Ph.D. Candidate Office: Education ..... Phone: (306) 244-2697 Email: anahit.falihi@usask.ca Address: 235 Brookhurst Cres. Saskatoon, S7V 1C5

Sincerely,

Anahit Falihi

Ph.D. Candidate Researcher

Appendix E

Individual Interview Questions for all Participants

1. Please tell me briefly about yourself and your role in the community organization.
2. Considering your role as one of the leaders of local community organizations, how do you perceive your organization's mediating and educational role and its best means for developing cultural responsiveness in an increasingly multicultural Saskatoon?
3. From your perspective as one of the community's leaders, what information, media instruments, and resources are required to support a healthy transition by members of the larger Saskatoon community, together with immigrant and refugee Newcomers, Aboriginals, and local host communities, in the context of a transformation of the population and a need for cross-cultural adjustments?
4. What successful actions or plans have been developed by existing public and community service providers in Saskatoon to support this transformation and facilitate these adjustments?
5. What further initiatives, collaborations, strategies, and activities might support the community well-being at this crucial time?

Appendix F

Data/Transcript Release Form for all Participants

In relation to the research study entitled, On Cultural Diversity and Community Visioning: The Key Role of Public and Community Organizations in Cross-Cultural Education for Community Engagement in Saskatoon, I, _____, have reviewed the complete transcripts of the interview(s) with Anahit Falihi. I have been provided with the opportunity to add, alter, and delete information from the transcript(s) as appropriate. I acknowledge that the summary accurately reflects what I said in the individual interview with Anahit Falihi. I hereby authorize the release of this data to Anahit Falihi to be used in the manner described in the consent form. I have received a copy of this Data/Transcript Release Form for my own records.

_____ _____

(Name of Participant) (Date)

_____ _____

(Signature of Participant) (Signature of Researcher)

Appendix G

Consent Form for Individual Participants

Dear Participant,

You are invited to participate in a study titled: On Cultural Diversity and Community Visioning: The Key Role of Public and Community Organizations in Cross-Cultural Education for Community Engagement in Saskatoon. Please read this form carefully and feel free to ask any questions you might have.

Researcher: Anahit Falihi, College of Graduate Studies and Research, Educational Administration and Leadership PhD Program, University of Saskatchewan, (306) 244-2697 (home), (306) 380 3836 (Cell Phone), anahit.falihi@usask.ca

Purpose: The purpose of this study is to explore the ways in which local public and community organizations can play a powerful leadership role in the process of creating cross-cultural responsiveness for the purpose of community education and ultimately for the broader meaning of community building in Saskatoon. In this, consideration is necessarily given to the needs of local host communities, First Nations, and Newcomer communities in Saskatoon.

Context: This research treats the increase in cross-cultural interactions in today's society as an important issue that has serious impacts on health and resilience at all social levels, including family and community. Focusing on Saskatoon, the study concerns the sudden and increasing growth in the number of immigrants and refugees resettling in Saskatchewan in recent years. This growth and the associated resettlement processes bring new challenges that affect the host community as well as the Newcomer families themselves. The research aims to explore the challenges associated with these sudden changes, considering the nature of the local environment and its unique historical and cultural background.

Research questions: This research is oriented to the following central question and sub-questions:

1. What do leaders of local community organizations perceive as their mediating and educational role and their best means for developing cultural responsiveness in an increasingly multicultural Saskatoon?

2. What information, media instruments, and resources are required to support a healthy transition by members of the larger Saskatoon community, together with immigrant and refugee Newcomers, Aboriginals, and local host communities, in the context of a transformation of the population and a need for cross-cultural adjustments?

3. What successful actions or plans have been developed by existing public and community service providers in Saskatoon to support this transformation and facilitate these adjustments?

4. What further initiatives, collaborations, strategies, and activities might support the community well-being at this crucial time?

Potential Risks: This study fulfills the requirements for Below Minimal Risk based on the Behavioral Research Ethics Board (Beh-REB) guideline. Participants may answer only those questions with which they are comfortable. As a participant, you are free to withdraw from the study at any time with no obligations. If you wish to withdraw from the study, any data which you had provided would be destroyed. Measures will be taken to ensure the confidentiality, privacy, and anonymity of participants.

Storage of Data: Throughout the study period, all researcher documents will be kept in a safe and secure place. At the completion of this study and in accordance with the University of Saskatchewan guidelines, research materials including transcripts/notes, taped recordings, field

notes, and my reflective journal will be safeguarded for a period of five years at the University of Saskatchewan under the care of my supervisor, Dr. Michael Cottrell. After five years, all research materials pertaining to this study will be destroyed.

Confidentiality: The data collected from this study will be used to partially complete the requirements for the Doctorate of Philosophy degree in the Educational Administration and Leadership program's Graduate Studies. The results of this study will be shared with the members of the Educational Administration and Leadership department at the University of Saskatchewan and will potentially be published in refereed academic journals and/or presented at academic seminars and conferences. Pseudonyms will be used within the data when referring to names of participants and organizations for confidentiality.

Right to Withdrawal: Participation within this study is voluntary. A participant may withdraw from the study for any reason, at any time during the interview and before you will sign the Data/Transcript Release Form, without any obligations. However, your right to withdraw data from the study will apply before you sign the Data/Transcript Release Form. After this time, it is possible that some form of research dissemination will have already occurred and it may not be possible to withdraw your data. If a participant withdraws from the study, all data he/she has contributed will be destroyed upon request.

Questions: If you have any questions concerning the study, ask me at any time. This study has been approved on ethical grounds by the University of Saskatchewan Behavioral Research Ethics Board on (date). Any questions regarding your rights as a participant may also be addressed to the Ethics Committee through the Ethics Office (966-2084). Upon the completion of the study, you may request a summary of findings.

I thank you for your participation in this study. If you have any questions in any area, please feel free to contact my supervisor or myself through the following contact information:

Dr. Michael Cottrell Department of Educational Administration College of Education University of Saskatchewan 28 Campus Dr. Saskatoon, SK S7N 0X1 Office ED 3074 Ph. (306) 966-7690 Email:michael.cottrell@usask.ca	Anahit Falihi, Ph.D. Candidate Office: Education 3068 Phone: (306) 244-2697 Email: anahit.falihi@usask.ca Address: 235 Brookhurst Crescent, Saskatoon, SK S7V IC5

Sincerely,

Anahit Falihi

Ph.D. Candidate Researcher

Consent to Participate

I have read and understood the description above. I have been provided with an opportunity to ask questions, and my questions have been answered satisfactorily. I consent to participate in this study, understanding that I may withdraw this consent at any time. A copy of this consent form has been given to me for my records.

_____	_____
(Name of Participant)	(Date)
_____	_____
(Signature of Participant)	(Signature of Researcher)